THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. Charles E. Raven, Regius Professor of Divinity in the University of Cambridge, has just issued a remarkable volume entitled, *Science, Religion, and the Future*.[1] It is remarkable because of its intellectual quality, its wide reach and the technical scientific knowledge it reveals. Dr. Raven began the study of science at the same time as he studied theology, and this tandem training gave him an interior familiarity with the problems that arise from the contact of science and religion.

Dr. Raven is convinced that the cause of our present calamities is not Nazism or the social order or the politicians or the devil, but the inability of mankind to make sense of the world, to agree upon the significance of existence and to co-operate for its welfare, and the consequent appearance of incompatible, indeed of violently contrasted, ideologies. The blame must rest upon those who failed to adjust human thought and life to the new knowledge which the past century has disclosed—that is, upon the intellectual, moral and religious teachers of mankind. Somehow the people responsible for education, for shaping and propagating ideas and for developing civilization have allowed science and religion to become antagonistic, with results disastrous to them both and devastating to the life of men.

The first four chapters of this book give an account of the history of this disaster, and the second four consider how, if at all, it may be retrieved. The first section is interesting and valuable as a record, but it may, for our present purposes, be summarized in a few lines. Dr. Raven says there was no real conflict between science and religion till the nineteenth century. It came with Darwin and the deplorable attitude of the Church leaders to the new outlook. Even in our own time our religious leaders, though possessing great qualities, have been almost entirely unaware of the vast changes that have come over human thought and life since the seventeenth century. The theological tradition is a monument of the past, not a rallying point for the present, or a beacon for the future.

[1] Cambridge University Press; 7s. 6d. net.

There are, however, signs of better things here and there. Scientists are acknowledging their need for a new *Weltanschauung* which should serve as a basis for practical citizenship and a future programme, and this is the task that awaits us. That task is threefold: the intellectual task, integrity; the moral task, sympathy; and the religious task, community.

First, the intellectual task: integrity. We must take what may be called a synoptic view of the world. And this means, to begin with, taking all values into account. We must treat truth as one and indivisible and insist that for mankind the studies which deal with value and meaning are more important than the physical sciences. We shall refuse to interpret reality without reference to the characteristic human experiences of wonder and worship, of penitence and dependence, of morality and religion. For it must be said plainly that the interpretation of human experience in terms which deal only with weight and measurement not only fails to describe anything except the relatively insignificant, but distorts truth by ignoring, even when it does not explicitly deny, all that is characteristically human.

The way to this view of the world is the same for all forms of inquiry, for theology as well as for science, And this way of knowledge leads to the recognition of purpose. As one distinguished scientist puts it: 'Playing the violin can truthfully and coherently be described as rubbing the entrails of a dead sheep with the hairs of a dead horse, but the account is trivial unless the performance is very bad!' Unless account is taken of meaning and purpose, any interpretation of living organism, or indeed of the world, becomes misleading; for the primary characteristic of a living organism is 'the will to live' (purpose), and the very comparison of the world to a machine involves the concept of design and control.

But this synoptic view means more than the recognition of all values. It means an integrating philosophy, a world view of reality. The conflict between science and religion shook, if it did not destroy, the older Christian scheme and outlook,

and science became more and more a matter of specialization, a departmental affair. And people were left without any common spiritual heritage. But we shall never find a community of life in the world until we have a community of ideals, which means a world religion in the broadest sense. The present Christian Church cannot supply this because it is largely obscurantist. Nor can it be supplied by a rejuvenation of old cosmologies and philosophies. We must have a new attitude of recognition and acceptance of the new knowledge, and a consequent revolution in our theology if we are to have a common faith that will integrate and consecrate our common life.

The moral task: sympathy. It is inevitable that moral issues should be raised in any view of the world. Huxley raised them in the starkest form in his famous Romanes Lecture in which he contrasted the ruthlessness in the cosmic process with the accepted Christian ethic, and contended that man's task was the reversal of the cosmic process. But Huxley's account of the evolutionary scheme has not held its own. It has been disproved by scientists like Professor Wood Jones, whose book, 'Design and Purpose,' was recently reviewed in this magazine and its significance recognized. The true account of the evolutionary scheme is given by Dr. RAVEN in two eloquent pages where he describes the world as a world in the making, pregnant with creatures which can only be produced through an age-long agony of trial and error, defeat and endurance.

These creatures must be free in their choices—hence the fact of evil; they must be sensitive to joy and therefore to pain; they must be at once creative in their individual lives and wholly co-operative with one another in the life of the community. Freedom, reason, love; each still incomplete, but together characteristic of the whole evolutionary process and constitutive of the fully personal life which is its goal. In this creative process God is Himself involved, indeed embodied, at each level in the appropriate degree; He is revealed incarnate in Christ; and by a continuous incarnation brings into being, and into full and free communion with Himself, creatures worthy of His love.

The religious task: community. The religious experience which has just been described is a universal phenomenon. It is not to be dismissed as 'subjective,' for its chief characteristic is its givenness and immediacy. It is an 'emerging reality' which can only be *accepted*, which is better attested and therefore more trustworthy than any other event in life. Nor is it to be dismissed because it takes so many different forms, for, if the experience is a definite reality, its interpretations are naturally and inevitably various. The life is the same though it runs into so many moulds.

The duty laid upon the believer to-day may be summed up in these words: study, interpretation, life. We must have a clear vision and a scientific testing of the data for the fact of Jesus. That is the first necessity. But, given the fact, what is its significance? To grasp this is a great task involving the study of all that humanity has made of Jesus and its relation to all other knowledge. 'A Christian *Weltanschauung* involves a Christian interpretation of the universe; and the clue to this will be found in a recovery and exploration of the Church's faith in the Holy Spirit.'

And, finally, we must express our convictions in our way of life, the hardest task of all but the most urgent. 'So long as mankind sees in the Christian community a character hardly different from its own, a disunion and sectarian bitterness ill-excused by insistence on the vital importance of the points at issue and in flat denial of the primary obligation of love to God and neighbour, an obscurantism that identifies faith with credulity and boasts of believing what it knows to be untrue, an acquiescence in moral and social evils which science can remedy and which only ignorance or prejudice can defend—so long is the possibility of a general regard for the fact of Jesus inevitably frustrated.'

Dr. RAVEN has been dealing with the quarrel between religion and science, with its tragic consequences in the bewilderment, corruption and destruction of mankind. He closes with an appeal for a bigger, wider, far-reaching view of the significance of Jesus, by a new breadth of sympathy and vision which is yet as old as St. Paul. It was the combination of Hebrew religion and Greek science which gave to early Christianity its compelling power and won Europe for the faith. It is a similar sympathetic vision that will use all the new knowledge open to us to see in the Lord Jesus not only the Head of mankind but the Redeemer of the whole creation which has been created through Him. 'When that is done, the mystery of the person of Christ will become more intelligible again and more dominant in the general mind, and salvation will be sought and accepted again by all men as it includes men and Nature in its vast sweep.'

Professor JOHN MURPHY, D.Litt., D.D., having retired from the Chair of Comparative Religion in Manchester University, has very profitably employed his leisure in collecting and revising a number of lectures and papers on Anthropology written by him at various times. These are now published under the title of *Lamps of Anthropology*,[1] and they form a most valuable and pleasing book which combines a diversity of topics with a firm underlying unity of thought.

Professor MURPHY'S chief interest is in the evolution of religion, and in giving a description of the chief stages in that evolution he says, 'we shall find the metaphor of "horizons" useful, and outline four horizons—the Primitive, the Tribal, the Civilized, and the Prophetic.'

The term 'Primitive' is here to be taken in a different sense from that given to it by the great pioneers in Anthropology, Sir James Frazer and Sir E. B. Tylor. They held that 'the tribes familiar to us as savages were true primitives, and that their Animism or cult of spirits was the original form of religion.' This was till recently the dominant theory. It is now, however, widely agreed that a still more primitive type of religion can be discerned which may be described by the Melanesian word *Mana*. It amounts to a vague and undifferentiated sense of the numinous, a simple belief on the part of primitive man in '*power* in all things mysterious to him, which is not personal or spirit, but has *life* generally ascribed to it, because it can move about and do things which may help or injure man, and often has the element of *will* added, because it may do or not do these things if it is induced or compelled.'

The Tribal Horizon includes (within it) innumerable tribes which have advanced beyond the primitive culture of the hunting and collecting peoples, and have a somewhat settled life in villages with some agriculture and domestication of animals. Their religion is Animism, a worship of spirits, more or less thought of as personal on the analogy chiefly of their own dead. It is this stage of religion which has been so brilliantly illuminated in the works of Frazer and Tylor.

The Civilized Horizon embraces within it the peoples of the great ancient civilizations and their religions. The chief field of study lies in the valleys of the Nile and the Euphrates where the explorer's spade has laid bare a surprisingly high type of civilization dating back to perhaps 4000 B.C. This is very familiar ground to all students. Within the last fifteen years, however, a third field has been laid bare in the valley of the Indus where, at Mohenjo-Daro in the lower part of the valley and at Harappo four hundred miles to the north, cities have been excavated which show a development of civilization of equal antiquity and complexity with the cities of the Nile and the Euphrates. These discoveries on the Indus have given a new turn to the study of Indian religion, showing that the higher elements which were previously supposed to be introduced at the Aryan invasion are of far older Indian origin. 'When the knowledge filters down to the Dravidian races that their ancestors were a powerful and cultured people more than a thousand years before the Aryan forefathers of the Brahmans and high-castes—a then half-barbarous folk—invaded India, it must have a profound effect upon their own racial self-consciousness.'

Within this Civilized Horizon there was a marked development of agriculture and industry. This brought a great increase in food-production with rapid growth of population. It gave man also a sense of mastery over the powers of Nature together with an intelligent dependence on them. 'There is an element in the life of the food-producer as compared with that of the food-gatherer which is of great importance; it is the element of *pause* in the life of the shepherd and the farmer, the times of waiting upon the slow working of the powers of Nature, as between the sowing and the harvest, where there is leisure for reflection, for thinking long thoughts, and for the mind to deepen as a river that is stayed in quiet pools.'

All this brings us in sight of the Prophetic Horizon. It is distinguished by a 'remarkable constellation of great teachers and founders of religions which blazes in the sky of history within the sector of the last thousand years before our era.' To that period belong not only the great prophets of Israel and the dramatists and philosophers of Greece, but Zoroaster in Persia, Buddha in India, and Lao Tse and Confucius in China. 'It is significant that these great teachers come within the Civilized Horizon, and are striking examples of what we have called the civilized mind. The qualities of that mind were the capacity for conceptual thought and for abstraction, the power of ethical judgment, and a new individuality escaped from the solidarity of the tribe and the bondage of custom into freedom for initiative and originality both in thought and action.'

This general outline of the evolution of religion

[1] Manchester University Press; 7s. 6d. net.

is challenged in a very radical way by the theory that the religion of primitive man was a pure monotheism from which he relapsed into the gross errors of polytheism. This theory, which was originally deduced from the Bible account of man's creation, has been resuscitated and supported on other grounds especially by Dr. Wilhelm Schmidt who has brought a great weight of learning to bear upon the subject. His arguments have not carried general conviction, for it is very difficult to imagine primitive man as possessing a distinctly formulated idea of one living and true God with ethical character such as we associate with the term monotheism. At the same time the argument has weight as against the theory of a primitive animism, and it may be partially at least satisfied by the more recent theory that the primitive man's religion was a sense of the numinous. As Andrew Lang has showed 'a simple idea of an unseen being who is regarded as the Maker or Originator of things, and to whom considerable powers and moral qualities are ascribed, could quite naturally occur to minds of childlike intelligence and of a low degree of culture, and that such an idea has occurred here and there to such minds.' If that be so, may it not be taken as an evidence that God has never left Himself without a witness even in the soul of primitive man, having implanted therein, if not a simple undefined monotheism, yet at least a germ out of which monotheism might in due time develop, had it not, as the history of religion so sadly shows, suffered deformation through the corruption of man's heart, as well as natural growth.

The late Professor James Vernon Bartlet of Mansfield College, Oxford, who was honoured for his Christian scholarship and esteemed for his Christian life and example, delivered the Birkbeck Lectures at Trinity College, Cambridge, in 1924. He did not publish them. But he kept revising them; and now they have been edited and published by Professor C. J. Cadoux. The Lectures are entitled, *Church-Life and Church-Order during the First Four Centuries*.[1]

Dr. Cadoux has taken much pains to bring the Lectures into a form suitable for publication, and he has enriched the text with scholarly and useful footnotes. Besides, he has written a valuable Biographical Memoir in preface to the Lectures, and has appended a list of Dr. Bartlet's published works. For all this we owe him a sincere debt of gratitude. Thanks in particular to his pious labours upon the text, the Lectures scarcely suffer from having been delivered nearly twenty years ago.

[1] Blackwell; 15s. net.

The title of the Lectures fully and fitly suggests their actual scope. They deal with the life and the order of the early Christian Church, the order being the organized forms in which the life found expression; and their central aim is to mark the various views entertained by Christians at different times and in different places of the mutual relations between life and order, and to trace the changing emphasis placed upon the one or the other in the course of history. It is an obscure and difficult subject, and one cannot but admire Dr. Bartlet's courage in grappling with it.

We cannot here enter into the details of his analysis, but we may glance at his review of the general effect of it. The first point we notice is the distinctive emphasis on Church-life and Church-order in the Apostolic and Sub-Apostolic Ages. The essence of the Church-life of the primitive period may be defined in terms of the Apostolic benediction. It was the fellowship of the love of God, revealed and shed abroad in human hearts through the grace of Jesus Christ, as realized in and by holy or Divine inspiration.

But is not this idea of an inspired fellowship or community, drawing its life so largely from within its own consciousness, very hard to harmonize in practice with any notion of 'order'? The difficulty of harmonizing life and order under such conditions is illustrated by the fact that there is seen emerging more and more, particularly in the Church-Orders of the third and fourth centuries, the theory of an original constitution imposed by Divine authority upon the Church.

'This binding constitution was sometimes conceived as a body of definite usages forming what can be called a "Catholic," *i.e.*, a universally valid, order; and sometimes it was thought of, as in modern times is most frequently the case, as a matter of only one or two constitutive principles, such as Apostolic Succession, and the Catholic type of episcopate associated therewith, as its concrete, historic medium of transmitted authority.'

Over against this, as our author continues, may be placed the judgment of Dr. Hort, who speaks of 'the futility of endeavouring to make the Apostolic history into a set of authoritative precedents,' and who bears witness to the fact that each Ecclesia in the Apostolic Church, if on the one hand guided by ancient precedent, adapted

itself to present and future needs on the other. Such a judgment, says our author, is warranted by the distinctive nature of Christianity as a religion mediated under the form, not of a law, but of a unique historic personality.

Not only have we to notice that in the Church-Orders of the early centuries the legal rather than the evangelic spirit tended to prevail. We have also to notice how gradually Christians ceased to be aware of the many past adaptations of Apostolic principles to new conditions, and how in time the initiative of the Ecclesia came to be so greatly arrested through the impositions of the authoritarian spirit. Yet there are traces of the persistence of the free and prophetic spirit even within the 'Catholic Church' itself. In the story of Montanism, however, the prevalent exclusivism of the 'Catholic Church' is to be plainly read.

Among the various factors entering into the development of Church-order in the ancient period Dr. Bartlet makes a special reference to the symbolic or sacramental principle, under which outward and sensible things or acts are regarded as signs of inward and spiritual realities. Now the essential spiritual reality of Church-life was fellowship in the Spirit, or spiritual oneness in and through love, at once Divine and human. Thus the primary Christian sacrament is the incarnate Christ. And the Cross also is a sacrament, as setting forth to the heart Christ as Crucified. So too with the Lord's Supper, as reproducing the Passion in its ultimate significance.

Since unity with God and man is central to the spiritual suggestiveness of a sacrament, all that may tend to obscure the aspect of unity in the Lord's Supper must be avoided. It was in the interests of such unity that the differentiation of the single bishop from his colleagues in the senior order of presbyter-bishops mainly came about; he would be the one who had most of the prophetic gift in prayer, qualifying him for such representative eucharistic ministry. But, as numbers increased greatly in the third century, it became a virtual necessity for the duty of presiding at the Church's eucharist to be restored to the bishop's presbyteral colleagues.

Again, it was in the interests of unity, as it seemed, that there were limits put to the restoration of the primitive functions of the presbyterate. Ordination, which had become more and more specialized in the hands of the bishop, so remained in practice. In the fourth century, under the influence of the developing theory of Apostolic Succession, this procedure found at length its full basis in theory.

One cannot but be struck by the greatness of the contrast in form and order between the Church of the Apostolic Age and that of the fourth century. Freedom and variety have largely given place to fixity. In fact little or no room has been left for the liberty of the Spirit, as directly related to personal inspiration and available for the common good. Prophecy, in so far as it entered into the Church's mind at all, was assumed to have been confined to the primary order of 'priests,' *i.e.*, the presbyterate and its official head the bishop. Thus it was that Monasticism became the severest of criticisms of fourth-century Christianity and its Church-Order.

Dr. Bartlet would not deny that there was gain as well as loss in the development which led to the cleavage between the ministry and the laity, but he would appear to affirm that a true Catholicism includes, and no longer excludes, the great ideas connected with the freedom of the Spirit which are rooted in primitive Christianity, and which the Protestant Reformation has helped us in modern times to recover. It is a conclusion which is full of hope for the future relations of the churches in a divided Christendom.

Cults of To-day.

III. Adventism False and True.

By Professor Godfrey E. Phillips, M.A., Selly Oak Colleges, Birmingham.

That times of war and world disturbance turn men's thoughts to the end of the world or the second coming of the Lord is natural and inevitable. The period of the Napoleonic wars gave rise to strong millennial sects in Britain. During the last war thousands of Christian people, in the army and outside it, searched the Books of Daniel and of Revelation to discover the date and the general programme of the 'last things.' Probably it is happening again now, and we shall hear more

of it if the war enters a still fiercer phase. (It was in the autumn of 1917, when the last war was causing its worst horrors, that a group of English clergymen issued a manifesto, that the signs of the times pointed to the imminent visible return of the Lord.) Meanwhile the various Adventist societies, notably the 'Seventh Day Adventists,' are certainly active and full of missionary zeal, which would be admirable if it did not so frequently involve interference with the labours of other Christians. We have all been sometimes annoyed, and sometimes amused, by oddities in the behaviour or speech of those who believe they have definite information about when, where, or how the Second Coming will take place. While we must respect the industry of the massive argumentation, filling 776 pages, of such a book as H. Grattan Guinness's *The Approaching End of the Age*, we find ourselves marvelling still more that anyone should have held the presuppositions which underlie it, or thought that God would communicate information about the future in this peculiar way. This book is dated 1878, but any who value it are probably finding it appropriate at the present moment; incidentally some of its arguments, such as that from the persecution of the Jews involving their return to Palestine—one of the 'Signs' of the approaching Coming—have much more force in these days than when H. Grattan Guinness was writing.

Now it is easy and cheap to dismiss all this kind of thing with a superior smile, and forget it. But it is more profitable to consider why it is so persistent and widespread, and has figured throughout history; to try to understand the psychology which it represents, and to see whether we have been leaving out of our effective statement of truth some element which would have healthily satisfied the need to which these mistaken prophecies minister. For, when we pause, we remember that errors in Adventism have influenced not only cranks and fanatics, but many good and saintly people, and that the missionary zeal of some Adventists is unsurpassed.

Does not the mind work like this: The situation (private or public) is desperate, can hardly be worse, in fact is much like those depicted in the literature of 'Apocalyptic.' Our puny efforts to right it are hopeless, like pouring out a cupful of oil to still a raging storm. Yet there is a living God, and He cannot leave it like this, He *must* interfere. Yes, He must, He will, in fact there have been hints of that, more than hints, promises, in the Bible and elsewhere. I wonder how soon that will be. If only I might live to see it! Have we any clues? So begins the search for a text or for the secret meaning of a number or for mystic significance of something in a pyramid. The longing for God's speedy intervention, reinforced by the fascination of discovery, and the love of the sensational or the dramatic, or merely of the solving of puzzles, brings such pressure to bear on the judgment as deflects it from its ordinary sobriety. The result is seen in forced interpretations and falsified predictions, made sometimes by people of the very best sort, and with results upon life and service which often at short range seem excellent.

We can see the process is wrong, even while we sympathize. It is an error of judgment, leading to errors in exegesis, and perhaps even deeper, a failure in faith, because true faith overcomes impatience and can await God's time. It suggests strangely that God who reveals Himself to babes has posed for us a series of conundrums to be solved by our ingenuity before we can know and do His will. It makes some people 'jumpy,' others lazy (for if God will soon come and put all right, why exert ourselves?), and others hasty, such as the missionaries whose concern in preaching rapidly through a region is not so much the salvation of the hearers as the hastening of the Second Coming. The former demands that the message be understood and believed, a slow laborious process; the latter only that it be proclaimed, which is quickly achieved. And the needless shock to faith when the appointed date passes and nothing happens must sometimes undermine fundamental belief in God, though it must be admitted that Adventists have shown remarkable resilience from such disappointments, and promptly found reasons for putting the date later. One would like to know, for example, the present attitude of those Russellites who for many years anticipated that the end of the world would occur in 1914. In August 1914 they felt confirmed and thought they were witnessing the beginning of the end; but what do they think now? Added to the other unfortunate results of Adventist error, perhaps the worst is its inevitable sectarianism. It has produced more separations between Christians than any other type of doctrinal divergence, and seems peculiarly prolific of the spirit that divides. It was only the *reductio ad absurdum* of a well-known tendency when an old married couple in the West of England found it impossible to commune together because the husband believed that when the Lord came it would be as a thief in the night, while the wife believed that He would come with a shout and the sound of a trumpet.

But no error must be judged by its extremest absurdities. If we read the article *Second Adventism* in the Encyclopædia of Religion and Ethics we get a two-fold impression on the one hand of a string of curiosities of exegesis and of

behaviour, but on the other of something which recurs too often throughout the whole history of our religion to be dismissed lightly. The Christian spirit is incurably expectant. Therein it is true to the Jewish spirit which it inherits, but it makes the expectation new by focusing it upon the Lord Jesus Christ, whose anticipated intervention is the ground of all hope for the future. Where the Jew looks forward to a Messianic Age, the Christian does the same but on the ground that the Messiah-Saviour, who has been recognized as Jesus, may be trusted to deliver His people when they cry, whether by some activity of which hitherto they have not conceived, or by His personal arrival on the scene, and no one can draw a clear line of demarcation between the two. This is the very Christian hope itself. We must beware lest in our superior attitude to those who tell us too much of the programme of what Messiah will do and when He will do it, we fall into the worse error of ceasing to place upon Him any hopeful expectation at all. We might be so amused with the exaggerations of a caricature as to miss the all-important fact that it is nearly an excellent likeness.

That this danger is real cannot be denied. Since Schweitzer's *Quest of the Historical Jesus*, in ways unwelcome to most of us, made it certain that Jesus Himself did anticipate divine interference and His own coming in glory, the ancient discussions between pre- and post-millennarians have taken new forms. Hoskyns and C. H. Dodd have helped us by showing in how great measure the earliest Christian expectation received its fulfilment in the out-pouring of the Spirit and in the supernatural life of the Church. This is not the place to review the discussion which has followed, but to call attention to an unexpected sequel in the present-day life of the Church, namely enfeeblement of hope regarding what is to come after the present war. The Church is not shining with hopefulness in these days. It is trying to be faithful, and repudiates defeatism. But it looks back to what followed the last war, and forward to the greater complexities and dangers of the situation which will follow this, and goes on more in blind faith than in expectation of good things to come. Read any long series of issues of, for example, the Christian News Letter with its wide variety of contributors, and this general temper will be apparent. Rightly and impressively we are shown that the present upheaval is more radical, that this, that, and the other problem is more colossal; that the aversion of the common man to the Church is more widespread than we have supposed; and that disintegration of Western society is inevitable unless it can quickly find commonly accepted values and standards. It is all true, dreadfully true. But is this *temper* and approach distinctively Christian? The New Testament writers looked at the world around them, saw all the dark things alluded to, for instance, in the second half of Ro 1, lived under the rule of Nero (much preferable to Hitler?) and had smaller resources than we for putting the world right. Yet one of their most distinguishing characteristics was hope, based on belief in a 'God of hope,' who would fill them with joy and peace in believing, and make them abound in hope (Ro 15^{13}; cf. Ro $5^{2,5}$). One cannot really believe in *our* God without being hopeful, that certainly was St. Paul's conviction. The passage quoted bears no relation to any expectation of an imminent second advent. Certainly it deals with the inner ordering of the soul rather than with the outward ordering of society, and the distinction is important. But if God has so revealed His love and power in Christ that our miserable (in the colloquial sense 'hopeless') souls can be left in His hands with joy and peace, must we not cherish some similar hope for society, at any rate so far as it is leavened by the Christian faith? The problem of creating world-community may be of greater size (though who knows whether to God it presents greater difficulty?), but since our expectation of a solution in both instances is based not upon human wisdom, determination or good-will, but upon the nature and activity of Him who raised Christ from the dead (1 P 1^{3}), lively hope cannot be right in the one instance and wrong in the other.

Certain it is that the Early Church glowed with a hopeful anticipation seldom found among us at present. The experience of Pentecost lay behind, and much ancient prophecy was recognized as being already fulfilled. But the Church continued fervently to recite the Lord's Prayer, which could nearly all be summed up in the clause 'Thy kingdom come'; the Book of Revelation filled its spiritual imagination with pictures of glories yet to be; it set in its Creed, for all to recite when baptized, 'He shall come again in glory,' and as it arranged a Church Year, placed in its forefront an Advent Season. If we have forgotten these things and lapsed into another attitude the Adventists may well remind us of them.

It may be said that the Christian is bound to hope even when he has no expectation of the redemption of society, and that some Christian societies despairing of this world have cherished strong hope for what is beyond it. True as that may be, the first answer to it is that in simple fact our Churches to-day are not much more conspicuous for the other-worldly than for the this-worldly kind of hope. All is not well with

the deeper roots of hope itself. In avoiding the mistakes of pseudo-Adventism have we weakened our grip on one of the three things that abide, the 'theological virtues?'

Thirteen years ago Hoskyns preached his brilliant sermons on Eschatology in Corpus College Chapel, Cambridge, and while clearly exposing the mistakes of the kind of Adventism of which we have been thinking, insisted with equal clearness that the eschatological language and symbolism have implications for Christian belief and morals which are at present entirely misunderstood and unrecognized. The eschatological portions of the gospel face us with the question: What would remain to us if this whole present order were shattered and we stood naked before God? Hoskyns little thought that a few years after his own death people in Britain with blitzed homes would be trying out the relevance of such language, and some of them, as has been several times pointed out, finding within themselves a light-heartedness and confidence which came as a surprise. Hoskyns showed moreover the importance of this imagery even to our moral life. 'The perception that the present structure of the world and of society is temporary and incomplete, and that it awaits some great catastrophic act of divine transformation, forms the background of thought from which the specifically Christian ideas of goodness have been perceived and realized' (*Cambridge Sermons*, 36). The events of our time are a commentary bringing out the profound truth of such a sentence as that. Of those specifically Christian forms of goodness, surely one is a confident outlook upon the future, based upon the certainty that God will act, the same God whose mighty acts have brought us to this present. That confident outlook must apply to the external as well as to the internal world; there is no theological justification for opposed attitudes to them; for even if God must end the present structure of the world and of society, that means His clearing the site for a building more in accordance with His will. The distinctively Christian attitude is certainly not to bewail the present losses, though with all men the Christian deplores these; it is not even to survey the magnitude of the tasks of reconstruction, though with all good citizens the Christian will share this duty. The distinctively Christian attitude is to be on the look-out for what God will do, and keep open the communications between heaven and earth. When the Græco-Roman civilization ended with the fall of Rome in the time of Augustine, many Christians wept, as well they might, and doubtless many Christians addressed themselves to the problems with which the world-situation faced them, and non-Christians did the same. But what in fact saved the situation was the certainty that still the gates of hell could not prevail against the City of God; and slowly a new and better Christendom grew out of the ruins.

Has not the time come for us all together to seek the recovery of a true Messianic attitude to the future?

The recent book *Communion in the Messiah* by Lev Gillet contains a brilliant study of Jewish and Christian Messianism which reveals a curious difference between them. Jews are united in rejecting the Messiahship of Jesus, and many like the late C. G. Montefiore no longer believe in a personal Messiah, yet a Messianic attitude remains to-day as much as ever a special peculiarity of Judaism. Jews cherish an increasingly impatient hope, the expectation of a future all-illuminating world era, something not precise, but essentially the Reign of God upon earth, in which the promises made to the beloved People will be fulfilled, and all tears will be wiped away. 'Most of the Jews may have abandoned the faith in a "coming One," but they ardently believe in what Buber designates by the indefinite and complex term *das Kommende*, that which is coming' (p. 104).

Most ordinary Christians, on the other hand, while believing that Jesus is the Messiah, think of Messiahship as belonging to the historical past; the Messiah having come in the person of Jesus, nothing remains to be said about Messiahship. They are not looking to the future with any expectation of a further disclosure of God's nature in fresh acts. 'The "Come, Lord Jesus!" of the first centuries, the passionate expectation of the Second Coming are seldom to be found in the Christian Churches of to-day' (p. 105).

Can we catch this contagious hope from the Jews again, since for the time we have lost it from our Bible? What other foundation can there be for our anticipations of good things to come after the war? The promises of statesmen? But however sincere they are, what powers have they to guarantee fulfilment? Our wise planning? But many of us have still in our files plans from the end of the last war which have practically come to nothing. 'We are determined to do better this time'; yes, but we are still men—ordinary sinful creatures, and our determination to build a better world may end in new Babels and fresh divisions because we cannot understand each other's speech.

The humbler and more religious hope is based on fresh divine, not human, activity. Our text from the Old Testament is not, 'Go to, let us build,' but 'Then they cried unto the Lord in their trouble, and he delivered them out of their distresses'; and from the New Testament, 'Lift up your heads; because your redemption draweth

nigh.' The Lord who delivered Israel and who raised Jesus from the dead has not exhausted His means for helping the children of men. If we but cry persistently enough, will He not hear, answer, and help, bringing creatively such new things to pass as may well be called a new Coming? *Of course* we have duties towards the post-war world which we may not neglect, but even those will be done amiss unless they express our hope of what the risen Christ will do first; our activity is response to His. I had a friend who was both a brilliant whist player and a humble Christian. He drew much comfort from thinking of his own life as playing to an unseen heavenly Partner. He did not know at the start what cards the Partner held, nor what His play would be, but he knew that he could trust his Partner to give the perfectly right lead. It was his own business in playing to follow that lead, thereby coming gradually to know more of what was in his Partner's hand, and to play more responsively. So with this generation, about to play its cards for a new world in the next fifty years, the certainty that the Partner will lead, and that our business is to play to that lead, is primary, and all else secondary. The assurance that He will lead is given to us in the true Christian Advent doctrine. The game will be lost if we make our own clever moves expecting our Partner to follow. It will be won if in expectant prayer we wait, watch His play, and follow His lead. That seems to be the true Advent teaching for to-day.

Literature.

EARLY CHRISTIAN THEOLOGY

The Cambridge University Press has published the Kaye Prize Essay for 1939. Its author is Mr. J. N. Sanders, and its title is *The Fourth Gospel in the Early Church* (7s. 6d. net). The aim of the essay is primarily to show the influence of the Fourth Gospel on the development of early Christian theology to the time of Irenaeus, and so to discover how far early Christian doctrine was a legitimate development of the *regula veritatis* which is Holy Scripture. But in the course of his exposition Mr. Sanders advances a very interesting theory about the origin and character of the Fourth Gospel itself.

There are four chapters in this book of some ninety pages. The first states the problem. In the second Mr. Sanders after discussing the authorship of the Fourth Gospel and the Johannine Epistles and concluding (with C. H. Dodd) that the former is not by the same hand as the latter —and indeed was not written in Asia at all— proceeds to show how few certain echoes of the Fourth Gospel can be detected in the Apostolic Fathers; goes on to prove that though the Apologists use the Gospel they do not as yet allow their theological thinking to be controlled by it; and ends by propounding his own views concerning the provenance, authorship, and aim of the Gospel. Chapter three discusses the use of the Fourth Gospel by the Alexandrian Gnostics and by Irenaeus. These Alexandrian Gnostics used the Gospel with a cavalier freedom from the canons of sound exegesis to buttress their fantastic world-views and theosophical systems; and it was Irenaeus' great merit that he not only exposed and refuted this false exegesis but employed the Fourth Gospel as his 'rule of faith' and built his theology upon it. The last chapter sums up a very competent and scholarly bit of research.

The book is attractively written and well documented. We are indebted to Mr. Sanders for a very careful account of the use made of the Fourth Gospel by early Christian writers, orthodox and heretical; and we note with interest that Mr. Sanders hopes to carry his researches a stage farther in a future book. But most readers will be chiefly interested in what he has to say about the origin of the Fourth Gospel. Against the traditional view that 'the spiritual Gospel' took its origin in Asia he champions the view that it was written in Alexandria. Its author was not John the Apostle or even John the Presbyter but some nameless Alexandrian genius. This man wrote to commend the Christian *kerygma* to men who breathed the spiritual atmosphere of Proto-Gnosticism, deliberately using its language that he might win them to Truth as it is in Jesus.

In favour of the Alexandrian origin of the Gospel Mr. Sanders marshals the following arguments: (1) There is no evidence which *compels* us to assign the Gospel to Ephesus. (2) Our earliest extant fragment of the Fourth Gospel (that edited by C. H. Roberts—Bultmann thinks that it proves that the Gospel was known in Egypt about A.D. 100) comes from Egypt. (3) Internal evidence —Alexandria was the home of Philo—points in the same direction. (4) The Alexandrian Gnostics, *e.g.*, Valentinus, were the first to use the Gospel freely. (5) The reluctance of the Church, especially in Rome, to accept the Gospel is natural, if it hailed from heretical Alexandria.

The scholars will have to consider this suggestion seriously. If we have doubts about it, it is because we think that the Achilles' heel of the theory is its separation of the Johannine Epistles from the Gospel. Mr. Sanders admits that the Epistles came from Asia and were probably written by John the Presbyter. The advantage of the theory is that it does explain why the Fourth

Gospel came so slowly into general use ; it explains why (to quote the author) ' the Fourth Gospel was used and valued by the Gnostics and claimed by them as Apostolic, while Catholic writers only used it sparingly and said nothing about its authorship.'

A. M. HUNTER.

CHURCH UNION IN INDIA.

There is a general impression that the union of the Church in Southern India is an accomplished fact. But this is not the case. The official publication of the *proposed* basis of union, *Proposed Scheme of Church Union in South India* (Lutterworth Press ; 1s. 9d. net) is in its seventh edition, and each edition has been a step onwards because in each case a fresh attempt has been made to meet objections and criticism. But this is the final edition, and the scheme is to be presented definitely to the three churches for acceptance or rejection. The three churches are the Episcopal Church, the Presbyterian, and the Methodist. The most important, as well as the easiest, condition of union is the statement of the Faith. Very wisely this is simply based on ' the Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith.' But note that the uniting churches ' accept the Apostle's Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith.' The other condition of union that is of special interest concerns the ministry. The united Church is to be episcopal in its government, and after the union all ministers will be episcopally ordained. Meantime all ministers of the three churches are accepted as ministers of the united Church. Also, in the united Church there will be a second order of minister, the Presbyter who will preach the Word and dispense the Sacraments and share with the bishops the government of the Church. The pamphlet in which the whole scheme is described extends to nearly a hundred pages, and will be a historic document whatever comes of the scheme.

But there are snags in the way. The Bishop of Colombo has issued a booklet with strongly expressed criticisms of the whole proposals. It is called *Some Problems connected with the Proposed Scheme of Church Union in South India* (S.P.C.K. ; 1s. net). The statement subjects the proposed basis of union to a searching examination, and on p. 23 it is said that ' the majority of the clergy of this diocese are not in favour of the scheme.' What is evident is that the episcopalian tradition in its completeness is regarded as of sufficient importance to outweigh all the considerations in favour of union.

In a third pamphlet, *A Vital Issue : Church Union in South India*, by the Rev. G. F. Cranswick and the Rev. M. A. C. Warren (Church Missionary Society ; 6d. net), a warm defence of the proposed scheme is offered and the objections, particularly those of the Bishop of Colombo, are examined and answered in detail. And, finally, one gathers from a fourth publication, *The South India Scheme of Union and the Church of India, Burma and Ceylon* (S.P.C.K. ; 1s. net), that the Episcopal Church in South India is on the whole, though with doubt about some points, inclined to be favourable.

The prospect of Church union in South India may be said to be bright, and if it is accomplished it will give a powerful impulse towards Church union elsewhere. It is a matter of vital moment, for on it hangs the question whether Christians are large minded enough to see the big things which we hold in common to be really big and the secondary things to be really secondary. This is one of the most urgent needs of our day.

F. J. RAE.

REFLECTIONS ON HISTORY.

Reflections on History (Allen and Unwin ; 12s. 6d. net) is a translation of notes of lectures delivered at Basle nearly three-quarters of a century ago by a historian who made his name as an authority on Renaissance Italy—Jakob Burckhardt. The reproduction in another language is timely, because the author's attitude to history enables him to look forward as well as backwards, and to hazard predictions which have been strangely fulfilled in recent years. He himself, however, holds that knowledge of the future is both undesirable and impossible. All the same, Burckhardt is prophetic in spite of his protestations. His reference to the ' total absence of safeguards for individual life and the perpetual urge to enslave others in order to avoid being enslaved by them,' has been grimly substantiated by certain pre-war political developments, and his dictum that ' the way of annihilation is invariably prepared by inward degeneration ' is terribly apposite to certain aspects of the world-shaking events of 1940.

A large part of the book is taken up with an analysis of the three powers—the State, Religion, and Culture. According to our author dominance by the State over religion and culture is full of danger ; it is an expression of power, and ' power is of its nature evil . . . it is not stability but a lust, and *ipso facto* insatiable, therefore unhappy in itself and doomed to make others unhappy '—an analysis of the motives of power-politics which may be inadequate but is highly significant for the present time.

The last two chapters are the most interesting—one on ' The Great Men of History,' and the other on ' Fortune and Misfortune in History.' The truly great, Burckhardt thinks, are those who are unique and irreplaceable. Their activities have resulted in certain achievements which would have been impossible without them. They are to be found chiefly in the ranks of philosophers (in a broad sense !), poets and artists. Discoverers and inventors should not be called great, because the same results might have been reached by others. The concluding chapter raises the question of our reasons for calling an age happy or unhappy. Burckhardt maintains that such judgments are almost purely subjective, and arise out of our impatience with history because of her slowness in producing results of which we approve. We say, for example, that it was a misfortune that

the Reformation should have been followed by so many political entanglements and the confusion of religious principles caused by the counter-Reformation; but we have no right to make demands for the shortening of the period of struggle. Perhaps it was the retardation which alone made victory possible and proved the vitality and great worth of the cause at issue. In any case we should not discriminate between happy and unhappy on the basis of our personal tastes and political sympathies, and should beware of putting an excessive value upon mere stability. (Burckhardt is here strikingly in agreement with a recent commentator on Chinese political thought to the effect that the significance of that thought is that life cannot be understood merely in terms of security, because security always tends to be *our* security.) Above all, according to Burckhardt we must avoid thinking that happiness consists in the permanence of certain conditions a preference for which is determined by our egoism. The true historian must ever be ready 'to follow with knowledge the spirit of man as it builds a new house.' Only through such readiness is it possible to reach the objectivity which history demands.

W. S. URQUHART.

Any book by the Rev. E. Stanley Jones is sure of a warm welcome on both sides of the Atlantic. Of late he has given himself to the study of 'the intimate connexion between states of mind and soul and physical health.' This was the subject of his last book, 'Is the Kingdom of God Realism?' Now in *Abundant Living* (Abingdon-Cokesbury Press; $1.00), he gives an elaborate series of practical instructions for daily life in accordance with this doctrine. The book is thrown into the form of daily readings for a year, while at the same time it may be read through as a continuous narrative. This method has its obvious difficulties but the writer meets them on the whole with success. His religious teaching is well known and here he applies it to the multitudinous problems, temptations, fears, obstacles, which have to be daily met and mastered. The book is full of wise guidance and amply provided with illustrations which encourage faith.

A valuable addition has been made to 'The Christian Challenge' Series in *The Nature of Belief*, by the Rev. F. R. Tennant, D.D., B.Sc., F.B.A. (Centenary Press; 5s. net). The writer approaches his subject from the side of modern psychology, but he has a wide and thorough knowledge of historical theology. He writes with admirable clearness and precision, carefully defines his terms, and pursues his argument with closely knit and logical reasoning. His sympathies are all with the reasonable as against the sentimental or mystical and many of his criticisms are acute and incisive. His general conclusion is that 'if revealed religion is, from the point of view of science and philosophy, of the nature of an over-Belief, belief in it is not unreasonable. For tradition and authority are only irrational causes of belief when they are blindly swallowed. When acceptance of them is reasoned, and the credentials of authority are submitted to the individual's judgment, belief has reasonable grounds as well as causes.'

Colour Conflict, by the Rev. Gerald Webb Broomfield (Edinburgh House Press; 2s. 6d. net), is a most valuable dissertation on Race Relations in Africa. The writer confines his study to those parts of South and Central Africa which are under British rule, for it is the policy of the British Empire with which he is concerned. He deals with such topics as Land, Taxation, Forced Labour, Segregation, Trusteeship. He writes with full knowledge gained through years of life and work among the Africans, and with full understanding of the greatness of the white man's burden and the complexities of the problem to be solved. His treatment is marked by great moderation and restraint. Indeed one might say he comes short of giving an adequate picture of what the African has suffered at the white man's hands. But perhaps all the more on that account his counsels will be heeded and the policy he advocates be given due consideration. It is a very timely and most reliable book.

Youth Takes the Helm, by Mr. John W. Skinner, M.A., Ph.D. (Epworth Press; 4s. net), is a collection of a score of addresses given to Culford School by the Headmaster. These addresses are grouped under three headings, Selfhood, Christ and His Church, and Remoulding the World. They are unusually fresh and timely, with a real touch of originality about them. Dr. Skinner has a very happy knack of expressing sound Christian truth in the language of the hour and showing its relevance to the problems of this critical time. A capital book to put into the hands of thoughtful young people.

Many Things by Parables, by Mr. James Wilkinson (Epworth Press; 5s. net), contains fourteen short addresses on some of the parables of Jesus. The writer's aim is practical rather than scholarly. He would bring home the teaching of the parables to the needs and circumstances of to-day. In fulfilling this aim he acknowledges his debt to Hugh Martin's 'Parables of the Gospels,' but he has something of his own to say that is worth saying. He writes with great lucidity and common sense and succeeds in fitting the teaching of the parables to the conditions of to-day.

On the Threshold, by Mr. Ernest C. Tanton (Epworth Press; 2s. 6d. net), is described in its sub-title as 'a guide for those entering the Church.' It covers in twelve swift chapters a wide ground of Christian belief and practice. It includes a brief treatment of the Sermon on the Mount, the Lord's Prayer, and the Nicene Creed. In conclusion it deals with the world-crisis of to-day and the vast problems which await a Christian solution. It is thoughtful and clearly written, well supplied with illustrative matter and likely

to prove serviceable in Bible Class and Study Circle.

An anthology of the sayings of our Lord related to events has been compiled by Mr. J. Aubrey Rees and published by the Epworth Press (5s. net) under the title *Thus Spake Jesus*. The sayings are 'related' to the events in connexion with which they were spoken and they are classified under headings which enable the reader to understand the varied aspects of the Master's teaching. Thus we have the Popularity of Jesus, the Serenity of Jesus in the face of great events (such as the Temptation), the Discourses of Jesus, Interviews with Jesus, Twelve Short Stories, Jesus the Healer, Impressive Incidents and Utterances, Word Pictures of Jesus, Jesus and His Disciples, and Imprint of the Supernatural. The sayings of Jesus discovered in the last fifty years are included, and there is a useful index which will greatly help anyone who wishes to know what the Lord said on any particular subject.

That a clergyman's wife is a very important personage no one will deny. She has often made or marred her husband. A praiseworthy attempt to do her justice has been made by Miss Margaret H. Watt in a very interesting book, *The History of the Parson's Wife* (Faber and Faber; 8s. 6d. net). It is the product of much research into the bye-ways of biographies and diaries and correspondence. Not much is known as to rectory or manse ladies. They kept themselves in the background, and appear in history only incidentally. We know nothing about Mrs. Kello, wife of the minister of Spott, except that her husband murdered her. The most interesting fact known about Mrs. Cranmer is that she made a famous journey in a packing-case. But Miss Watt has made diligent search for stories of clerical ladies, and her book is not only entertaining but informative. She ekes out the scanty material with a chapter on the parson's wife in fiction. Only once or twice she slips in her history. It is now generally accepted that John Knox was a good deal younger when he married than Miss Watt represents. Charles II did *not* introduce to Scotland a 'prayer-book Episcopacy.' And why, oh why, the dreadful word 'Scotch'? Such, however, are very minor blemishes in a really excellent book.

As No. 495 in the series, 'The World's Classics,' there has appeared an exceedingly useful volume under the title, *Documents of the Christian Church* (Milford; 3s. net). It contains a selection of documents that illustrate for the general reader and the general student the development of the Church and her doctrines. The book is divided into two portions. The first and smaller portion deals with the Early Church, to the time of the Council of Chalcedon. The second portion deals with the period between the Council of Chalcedon and the present time. In the first portion the arrangement is chiefly under doctrinal topics, the second treats rather of great movements like Monasticism, Scholasticism, and the Reformation. The book is compiled from an Anglican standpoint, and we are asked to notice that the illustrations from the Church of England are only in perspective when that is remembered. The editor, Mr. Henry Bettenson, is responsible for the selection of the documents, for the annotations and introductions, and for the translations (except where another source is named). He is to be cordially congratulated on the production of a book which will not only prove useful but will long retain its usefulness.

Dr. Cyril Alington, the well-known educationist, who is now Dean of Durham, has published a brochure under the title, *God and My Neighbour* (Murray; 1s. net), in which he contends that of Christ's two great Commandments we have been so concerned with the first as to have neglected the second, and in which also he puts forward the plea — addressed primarily to the Church of England—that each worshipping congregation should carry on some beneficent activity, preferably in its own district. The brochure is well worthy of the honour of the Introduction by the Archbishop of Canterbury and the Commendation by the Bishops of Bradford, Bristol, and Lichfield.

It may be taken as a fine evidence of the absence of partisan spirit in the reunited Church of Scotland that the writing of the official book in commemoration of the centenary of the Disruption was entrusted to a Professor of the former Established Church. This doubtless was a prudent decision when the fires of past controversies might flare up again. The result, however, is one of the least enthusiastic of centenary volumes. *Heritage*, by Professor G. D. Henderson, D.D., D.Litt. (Oliver and Boyd; 3s. 6d. net), described in the sub-title as 'A Study of the Disruption,' is in reality a concise history of the Church of Scotland in its relation to the State. It is written with all Professor Henderson's minute historical knowledge and is in the highest degree informative. It is a model of judicial balance and professorial calm, but with little in it to make the pulse beat faster. Whether this good-on-both-sides attitude quite does justice to the occasion may well be doubted. Surely a more generous appreciation of the heroism and sacrifice of the Disruption fathers would have wakened a responsive thrill in many hearts, and given pain to none. But perhaps in the circumstances it was best to make this little book an eirenicon.

The Eternal Problem, by the Rev. A. Woolcock, C.F. (Stockwell; 2s. net), deals, as one would expect, with the problem of evil, especially as intensified by the renewed outbreak of world war. The writer is convinced that the practical solution for the wayfaring man is to be found in Scripture. Of this he writes in a simple and devotional way. There are here no deep reasonings or philosophical arguments such as are offered elsewhere to ease the problem. This little book is not of the kind to convince the unbelieving, but it may bring reassurance to Christian hearts.

Some time ago the Federation of American Churches appointed a Commission to study 'the bases of a just and reasonable peace.' The report of this Commission has now been published in Britain under the title of *A Just and Durable Peace* (S.C.M.; 2s. 6d. net). It would appear as if the Commission had expressed their mind in a series of propositions and then set the individual members to write papers on them. The result is a book which is coherent and logical in construction with considerable variety in individual statements. Though written for the American public it deals with topics which concern us all, and it has the additional value of throwing light on the general trend of American opinion. For these reasons it ought to be widely read and studied. It will be found very wholesome, full of sound Christian teaching and of very sane application of Christian principles to the world-problems of to-day.

Two collections of prayers of different kinds come together. One is *The Modern Churchman at Prayer* (Union of Modern Free Churchmen, 92 Blake Road, London; 1s. net). It contains ten Orders of Worship, each having a governing idea or truth. These may be used as Orders or as supplying material for use in general worship. The booklet is welcome for one special reason; many of the prayers are very beautiful, devotionally reverent, simple and direct, not 'modern' in the sense some people would attach to that word.

The other collection is one of *Forty Short Prayers for War-Time based on Passages of Holy Scripture*, by Canon Peter Green (Hodder and Stoughton; 1s. net). This is the third of the Manchester Cathedral Series. We have reviewed the two first publications with appreciation. They were different in their character and aim. This third publication has a point of its own. It consists almost entirely of intercessions for all sorts and conditions of people, each prefaced by a Scripture passage and consisting of a brief collect. Canon Green's devotions have a quality of their own and will be very helpful to all who are glad of guidance in the great ministry of intercession.

Kierkegaard's Category of Repetition.

By the Reverend H. V. Martin, M.A., B.D., Anantapur, Madras.

'It is one mark of his power that, like Tertullian, he minted a new coinage.' So writes the late Dr. H. R. Mackintosh of Sören Kierkegaard (*Types of Modern Theology*, 220). This is one of the reasons why some of our older theologians find the works of younger theologians difficult to understand, since the latter tend to use new terms which the former often dismiss as 'continental jargon,' implying that they are only used to cloke a nebulosity of thought. Some of these new terms, however, have come to stay, at least for the next few generations; and there are others which have not yet come into common circulation, but which will do so before long.

One of these latter is the category of 'Repetition' which forms the title of one of Kierkegaard's books. Unfortunately, so far as I can discover, it has not yet appeared in English; but when it is published, it will deserve serious attention. Dr. Lowrie (*Kierkegaard*, 630) says of this term Repetition, 'No term in his vocabulary is more important and none so baffling.' It has apparently baffled even an expert on Kierkegaard like Dr. Lowrie (to whom the present generation owes an incalculable debt); for even he does little to elucidate it. Similarly, on the Continent, this new category does not seem to have been used, though Rudolf Otto pecks at the idea underlying it in his *The Kingdom of God and the Son of Man.*

Kierkegaard wrote his book *Repetition* mainly in Berlin in 1843, when he was in the throes of the crisis of his broken engagement to Regine Olsen. With it was published *Fear and Trembling*, which deals with the same concept, the former book using the story of Job, and the latter that of Abraham and Isaac. There are notes in the Journals also which are helpful to understanding what Kierkegaard means, and he himself prophesied of this category 'It will come to play a very important rôle in modern philosophy.'

Repetition.

First of all, let us see what Kierkegaard himself has to say about it.

'Repetition is not merely an object of contemplation, but is the task of freedom, is freedom itself. It is the special "interest" of metaphysics, and at the same time, the interest upon which metaphysics founders. It is the solution of every ethical point of view, the *conditio sine qua non* of every dogmatic problem. The true Repetition is eternity . . . a religious movement in virtue of the absurd, which occurs when one reaches the bounds of the miraculous. Repetition, so soon as the problem is expressed dogmatically, will come to signify atonement which cannot . . . be defined by mediation fetched from immanence.'

'Repetition is the decisive expression for what Recollection was amongst the Greeks. Just as these taught that all knowledge is Recollection, so the new philosophy will teach that the whole of life is a Repetition. The only modern philosopher who has had a suspicion of this is Leibniz. Repetition and Recollection are the same movement, only in opposite directions; for that which is remembered, has been, and is repeated backwards; while the real Repetition is remembered forwards.'

'If God had not willed Repetition, the world would never have come into being; for He would then either have indulged His fancy in pursuit of the easy plans of hope; or He would have recalled all His plans and kept them only in memory. But this He did not do, and therefore the world stands, and stands because it is Repetition. In Repetition inheres the earnestness and reality of life. Whoever wills Repetition proves himself to be in possession of a pathos that is serious and mature.'

'Repetition is the decisive expression for that which corresponds to Remembrance as conceived by the Greeks . . . the same movement but in the opposite direction . . . by which one comes into eternity forwards.'

Possible Misunderstandings.

What can we make of this? There are two possible misunderstandings which at once appear. Firstly, in thinking of the cyclic process of Nature, is not Kierkegaard extending the application of the concept beyond its proper limits? This was the misunderstanding of Professor Heiberg, a contemporary of Kierkegaard. The ancient Greeks, and also the Hindu philosophers, conceived Time, by a natural analogy, to be cyclic, so that in the everlasting revolutions of the wheel of time, all life is Repetition. But Kierkegaard expressly contrasts his own conception with that of the Greeks; to them, Repetition is based upon the past, upon memory; for him, it is based upon the future, upon eternity ahead. In the conception implicit in the Christian revelation, Time is not cyclic, but to be understood as a straight line stretching from Creation to the Last Judgment. Eternity is above and beyond time; not, however, as an infinite extension of time, either forwards or backwards, but as infinitely and qualitatively different from it. Time actually, and in experience, is always 'present'; past time and future time are mere mental abstractions. The only real 'future' is eternity, and thus Repetition in Kierkegaard's sense, occurs whenever eternity comes into being within time. This constitutes the Moment of Repetition through the movement of Faith. It is the future repeating and restoring the past in the present under a new possibility. It is decisively a religious category, and has nothing to do with 'nature' or 'history' in the usual sense. It is open only to Faith as a movement in virtue of the absurd, and apart from all natural and historical calculations.

The second possible misunderstanding is to confuse Repetition with Hope. But Kierkegaard's category of Repetition differs radically from Hope; it is not just a looking forward to the future, but the actual realization in the present of that hoped for in the future, the restoration under a new possibility of that which we have lost. Kierkegaard himself in a striking passage defines the relationship between Hope, Memory, and Repetition.

'Hope is a new garment, starched and stiff and glittering, but it has never yet been worn, and hence one does not know whether it will fit or how it may become one. Memory is an old garment, and quite useless, however beautiful; for it has been outgrown. But Repetition is an imperishable garment, fitting intimately and tenderly; it neither flutters too loosely nor presses too tight.'

'Hope is a beautiful maiden who slips through your fingers; memory is a handsome old dowager, never quite serving the purpose of the moment; Repetition is a beloved wife of whom one never tires.'

'Hope is an alluring fruit which does not satisfy; memory is a miserable pittance that does not satisfy; but Repetition is life's daily bread which satisfies and blesses.'

Repetition in the Individual Life.

This is the theme with which Kierkegaard is mostly concerned, and his thought dwells upon the lives of Abraham and Job as illuminating illustrations of Repetition. In *Fear and Trembling* he pictures with striking pathos how Abraham is called by God to sacrifice Isaac upon Mount Moriah. Isaac is the only son, the child of promise, through whom Abraham's seed should be as the sand of the seashore. Abraham obeys the call—in faith—against all reason and human probability. He gives up Isaac, and yet receives him again, as one risen from the dead. This is Repetition. It repeats, but in a new way and with a new possibility. No longer does Isaac live under the possibility of sacrifice; Abraham receives him back in true Repetition.

Likewise, the story of Job provides the illustration in Kierkegaard's *Repetition*. Job lost all his worldly possessions and children. But by faith, against all the combined reason, common sense, and human experience of his friends, he held on to God, and thereby, refusing to curse God and die, he held on in virtue of the absurd, and eventually regained everything twofold. This is Repetition. It repeats, but in a new way and with a

new possibility. His later wealth and prosperity he possessed in a security impossible under the former conditions.

Kierkegaard at one time hoped to see in his own relationship to Regine Olsen another instance of Repetition. At the call of God, he gives her up, although everything in his nature called out to him to retain her, and the opinion of all his friends was against him. Perhaps at the beginning he hoped for a Repetition in time, that somehow or other, he would regain her in the flesh and marry her. But he soon saw that this was not to be. And yet, in a higher way, he did regain her, for she was the inspiration of all his work, and while the world lasts, her name will be indissolubly linked to his.

Repetition in the individual life means therefore that when God calls us to sacrifice, and we obey in true faith, apart from all human calculations, we must understand that God has in mind a Repetition. He will restore and repeat what we have surrendered, but in a new way and under a new possibility, so that what we possessed before only in human temporal possibility, we enjoy now in eternal possibility.

Repetition as a Theological Category.

The possibility of Repetition in the individual life is based upon the fact that Repetition lies at the heart of the Christian revelation. The Hebrews looked backwards to an 'original' age before sin entered the world, when Creation was unmarred, and when God walked in open communion with man. It was the age of Paradise and the Garden of Eden. Then sin entered the world, the Creation was marred and God became 'hidden.' Sorrow and pain became the lot of woman; and toil and sweat the lot of man. Death prevailed over all.

But the promise of God came in Repetition. There would come a Day of Blessing, a Time of Restoration, a New Age when Paradise would be repeated, and sin and death destroyed, when the earth would again be fruitful beyond measure, when the wild beasts would live together in peace, and all human enmity in war would cease. God would again dwell in the midst of His people. This, the central theme of Hebrew prophecy, is Repetition. But what the Hebrews looked for was no mere Repetition under the same conditions of an Age of Innocence, a mere reconstitution of the Garden of Eden. In the New Age to come, the possibility of sin would no longer exist, but there would be a new possibility of endless perfection in open fellowship with God.

In a secondary sense, this theme of Repetition appears in the Jewish conception of the Messianic Kingdom. The Jews looked back to the glorious days of their kingdom under David and Solomon; they looked forward also to a Repetition of that kingdom, under one greater than David and wiser than Solomon. But this coming kingdom would be under a new possibility, a kingdom without end. In it, the righteous dead would live again, in resurrection; and what is resurrection but Repetition, life repeated but under a new possibility, namely, that sin and death have been destroyed for ever?

In the New Testament, this same theme of Repetition controls the understanding of the teaching of Jesus concerning the Kingdom of God. That Kingdom stands for the restoration of Creation and for the redemption of man; it means the Repetition of Creation as it was before the Fall, in a new heaven and a new earth; it means, above all, the Repetition of man's original creation in the image of God, a new race sprung from the the new Adam, beyond the possibility of sin.

But, as Kierkegaard so strongly points out, Repetition is not just Hope. The Kingdom of God is not just that for which we hope in the future; we experience its redeeming power here and now in the present. Christianity without Repetition would mean that, on the one hand, we have a memory of a past age of sinlessness and innocence; and on the other hand, a hope for a future age of redemption and blessing far ahead. But it would mean that here and now, we have nothing but memory and hope. Such a Christianity has nothing in common with the Christianity proclaimed by the Apostolic Church. Repetition means that here and now the Kingdom of God comes, in virtue of the movement of faith. 'Behold, now is the day of salvation' (2 Co 6^2). Through Repetition, the future repeats the past in the present.

I had previously suggested (see Expository Times, November 1939 and April 1941) that the category of Prolepsis may be used to understand the relationship of the Kingdom of God as present to the Kingdom as future. This I had done before coming across this category of Repetition as used by Kierkegaard; but the underlying thought is the same. Repetition, according to Kierkegaard, is the possibility of remembering forwards instead of backwards, and this is essentially what Prolepsis stands for, the future, experienced here and now in the present, not just in thought abstraction, but in actuality.

Note.

In Peter's speech in Solomon's Porch (Ac 3^{19-21}) we have two terms which point to this theme of Repetition. 'When times of refreshing (καιροὶ ἀναψύξεως) shall come from the presence of the Lord.' 'Whom the heaven must receive until the times of restitution (χρόνοι ἀποκαταστάσεως) of all things.' ἀποκατάστασις means almost literally 'Repetition, or re-establishment or

restoration.' *ἀναψῦχή* means something very similar, namely, a 'revival' as by fresh air after one has fainted, a 'cooling off' after one is overheated. *ναῦς ἀναψύχειν* means 'to overhaul a ship and put it in proper condition again.' The idea of Repetition is quite clear here, as also in the Latin equivalent of *ἀναψῦχή*, *Refrigerium*, which gives an interesting analogy. The times of refreshing and restitution are the future age when things will be restored as they were before.

Thus the theme of Repetition lies at the heart of Christianity. By the movement of faith, the future repeats and restores the past in the present, under the new possibility. Professor Swenson (*Philosophical Fragments*, p. xxii) suggests that Repetition be understood as the restoration here and now of the personal consciousness to its normal integrity. That integrity has been destroyed by sin, but its restoration does not lie wholly ahead in eternity. Christianity means that by faith it can be restored here and now, in anticipation of the future when the man of faith is presented 'perfect in Christ Jesus.' We must not forget, however, that the final Repetition includes the whole Creation which is also in the promise of God to be restored to its pristine integrity.

It would be interesting to compare Kierkegaard's category of Repetition in its implications with the Recapitulation doctrines of Irenaeus, but that cannot be done here. Enough has been said to suggest that this category of Repetition is not mere 'theological jargon' but one fruitful with possibilities for a better understanding of Christianity.

In the Study.

Virginibus Puerisque.

Mickey the Plodder.

By the Reverend J. Ireland Hasler, B.A., Orpington, Kent.

'I set no value on my own life as compared with the joy of finishing my course.'—Ac 20[24] (Moffatt).

There are English boys who live in India as well as Indian boys, and there are special schools for them. One such is the Bishop Cotton School, Simla. Like schools in England it has its annual Sports Day, and the great event on the programme is the Open Mile, in which any lad can compete, whatever his age. Some years ago all the competitors, big and small, toed up to the line for that event. The pistol was fired and off they went, but soon the long-legged runners got well ahead of the short-legged ones, and before long the latter lost heart, and dropped out of the race—all but one little chap named Mickey. They shouted at him, 'Chuck it, Mickey,' but he took no heed, though he was getting further and further behind. At length three of the seniors reached the winning post, and as there were only three prizes the rest gave up, but Mickey still kept on running. Round and round the track he went, all by himself now, till he had run his full mile. He set out to run a mile, and, whether he got a prize or not, he was determined to persevere till he had done so.

He did get a prize, however, though he was not expecting it. Some gentlemen present were so pleased with his pluck that they subscribed five rupees, and when at length his name was called out and he was told to come forward he received more clapping and cheering than any of the others. He did not come in first, but last, yet he didn't give up. You sometimes have a hard task to do—a difficult lesson, a problem in Euclid, weeding in the garden, or something else. Think of Mickey whenever you are tempted to give up or give in.

Last September an American aircraft-carrier, the *Wasp*, was sunk by Japanese torpedoes, and its Commander, J. J. Shea, lost his life. He had a little five-year-old son at home, and he had written him a letter in case he did not return. Amongst other things he wrote:

'Don't ever be a quitter, either in sports or in your business or profession, when you grow up.'

Such too was the Apostle Paul's aim. Jesus had called him, even as He also calls you, to a life of following and service. Whatever happened of hardship or of suffering Paul did not want to swerve from the track or to give up, but to be faithful to the end and so to finish his course with joy.

It was this thought, too, which gave satisfaction even to Jesus Christ Himself. In His prayer on the night before His death He said: 'I have finished the work thou gavest me to do.'

Now we are better able to understand these words written in the Epistle to the Hebrews: 'Let us run with patience the race that is set before us, looking unto Jesus, who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God.'

Parachutes.

By the Reverend Derrick Cuthbert, B.A., B.D., Laxey, Isle of Man.

'Thy words have upholden him that was falling.'—Job 4[4].

Many an airman owes his life to a little creature only three inches long when fully grown; an insect which is really a caterpillar, but whose popular name is silkworm. It is the caterpillar of the silk moth, from whose cocoons comes the fine silk used in peace-time to make all kinds of lovely clothes. In war-time one of its most important uses is to make parachutes, which have saved the lives of numberless airmen. Silk is used because of its lightness and great strength. With all our scientific knowledge we have not yet learned how to make an artificial thread as fine and tough as that which the little silkworm spins in her cocoon.

Each parachute needs some seventy yards of silk, yet it all folds into a pack on which the pilot sits in his aeroplane as on a cushion. The whole affair weighs little more than twenty pounds. When an airman is forced to 'bale out' of his machine he waits until he has fallen clear and then pulls the rip-cord which causes the parachute to open. His headlong fall is checked, and he descends safely to the ground.

When the parachutes are not in use they are hung from the ceiling of the store shed to remove creases. It takes over half an hour to fold and pack them again because the very greatest care must be taken. If a parachute were incorrectly packed it might not open properly when needed in an emergency. The people whose job it is to pack the parachutes take great pains with their work for they know that a little carelessness on their part might cost a brave man's life.

Many people think that there will be all kinds of uses for parachutes after the war. Forest fires, for example, could be fought by parachutists carried quickly to the spot. Explorers could be dropped at the very place, in some remote region, where they wanted to begin their survey. Air postal services might be speeded up by using parachutes to drop mail bags. It is even suggested that passengers in air-liners should drop down from the skies to their homes or offices!

The word parachute means 'ward off a fall.' The Bible often speaks of falling, and almost without exception it thinks of a fall as something hurtful, something to be avoided if possible. We still talk of 'falling into' sin, or 'falling into' bad habits, and it is quite right to do so. Nobody speaks of 'falling into' goodness. Goodness needs effort; it has to be fought for and attained. But it is the easiest thing in the world to slip into wrong-doing. 'Let any one who thinks he stands secure beware of falling,' says St. Paul. Yes! And let those who *do* stand secure help others to do the same. It is part of our duty, as followers of Jesus, to save others from the harm of falling if we can—to be parachutes, in fact, if you like to put it that way. One of Job's friends said to him, 'Thy words have upholden him that was falling.' What a splendid thing to do! When others are slipping into evil ways, or falling into bad moods, to say some kind and encouraging words, that will hold them up, enable them to 'find their feet' and press on once more with new hope to goodness and to God! Is not that what Jesus did?

The Christian Year.

Third Sunday after Trinity.

Humility.

By the Reverend Gwilym O. Griffith, Birmingham.

'Now I Nebuchadnezzar praise and extol and honour the King of heaven.'—Dn 4[37].

Nebuchadnezzar, proud of his victories in the field, was no less proud of being the restorer and re-builder of Babylon. Great roads, immense buildings, magnificent palaces—he lusted after these; for as the mighty walls and towers rose they spoke to him of his own glory. 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?': so he would commune with himself. And indeed this lust for big buildings is common to tyrants, for proud men need always some reassurance for their pride, some new confirmation of their own vainglory.

But Nebuchadnezzar's glory was suddenly eclipsed, and the calamity smote him not by foreign invasion or famine or pestilence, but with a stroke more inward and terrible. The king's mind was darkened. One day, suddenly, as he paced the battlements of his palace, communing with his own greatness, he fell a prey to that form of insanity known as lycanthropy; he imagined himself a dumb animal, and as an ox he took to the fields. Even so, men said of this once proud and fierce king that he looked more like a stricken eagle, his matted hair like eagles' feathers, his nails like talons.

The Book of Daniel is concerned to show us that this calamity was no meaningless thing. It was the king's pride that had brought down upon him this judgment; and this sin of pride the Bible everywhere denounces. 'Pride goeth before destruction, and an haughty spirit before a fall.' This too was the teaching of the Greek tragic poets. They called this fell thing *hybris*, and they taught that, when the heart of a man or of a nation became arrogant and lifted up with vainglory, then for that man or nation disaster was at hand.

But in this darkness of mind and spirit light broke upon Nebuchadnezzar. In his isolation, his forsakenness, he found God; in his humiliation he learnt humility, and in humility faith. 'At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High.' Such is the story, and in the Journal of that strange man of genius, Sören Kierkegaard, there is what appears

to be a burlesque allusion to it. For Kierkegaard projects a tractate to bear this title: 'Recollections of My Life: By Nebuchadnezzar, Sometime Emperor of Babylon, Recently Ox.' But what the Dane wrote was in fact most poignant and heart-searching. For Kierkegaard found in this story a mirror of his own innermost life; especially at the point where Nebuchadnezzar found himself dumb like a beast, desiring to utter himself but finding no one able to understand him; especially, therefore, where he found himself shut away from human fellowship; and especially where Nebuchadnezzar, in this darkness and dereliction, felt that the great Searcher of hearts was dealing with him.

Listen to this cry wrung from Kierkegaard's own heart: 'With God we are always in the wrong!' Is this cry, too, like Nebuchadnezzar's, unintelligible to us? Men may understand it better than their nearest friends could have suspected. Mental and spiritual darkness is a terrible thing, as only those can know who have experienced it. It is terrible to fall from proud self-sufficiency into defeat and helplessness. It is terrible to discover one's innermost inadequacy, one's failure to meet the demands of life. It is terrible to feel hopelessly in the wrong, with oneself, with one's fellows and with God. 'Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro?' So we feel in our desolation, ineffectual fugitives from ourselves and from God. 'So foolish was I and ignorant,' exclaims the Nebuchadnezzar-like Psalmist, speaking of his own frustrations and distempers; 'I was as a beast before thee.'

But what is the next word that follows in this Psalmist's confession? It is the word that belongs not only to the Psalmist but also to Nebuchadnezzar, to Kierkegaard, and to as many as have passed through the dark valley. It is the word 'Nevertheless.' 'Nevertheless . . . thou hast holden me.' 'My flesh and my heart faileth: *but*——' Precisely here, precisely at this point of self-recognition, self-condemnation, precisely at this point of failure, glides in this 'But,' this 'Nevertheless.'

'With God we are always in the wrong.' If this is a word that is intelligible, and only too intelligible to us, and fastens upon our souls, then let us recognize it and accept it. But there is a Nevertheless: and the Nevertheless is that we are still *with God*. 'At the end of the days,' says Nebuchadnezzar, 'I lifted up mine eyes unto heaven, and mine understanding returned unto me.' Precisely *then*. And whatever the darkness there is still that heaven which simply cannot be ruled out.

It is, it may be, through humiliation that we learn humility, through despair that we come to hope, through judgment and condemnation that we learn the grace of God. So long as we walk as conquerors on the battlements of our Babylon there are some words that we simply cannot hear. We have to be thrust out into the darkness and under the dew and the stars. What have we to do with the gospel of forgiveness so long as we are secretly confident that we can earn our own justification by our own moral effort? How shall we hear of the Holy Ghost while our own spirit, even perhaps our religious spirit, is sufficient for our needs? How shall we hear of the Kingdom of God if culture and civilization are enough for us? How shall we hear of Resurrection who live in the pride of our own resourceful vitality? It was not until Hezekiah had been put to Nebuchadnezzar's hard school that he could say, 'He hath both spoken unto me, and himself hath done it. . . . O Lord, by these things men live, and in all these things is the life of my spirit. . . . Behold, it was for my peace that I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.' It is when we labour and are heavy laden that we can hear the 'Come unto me' of Jesus Christ.

FOURTH SUNDAY AFTER TRINITY.

The Solidarity of Mankind.

BY THE REVEREND IORWERTH JONES, B.A., B.D., PANT-TEG, YSTALYFERA.

'And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.'—1 Co 12^{26-27} (R.V.).

'The solidarity of mankind' is a comparatively modern phrase, but the theme is at least as old as the Apostle Paul. He often refers to the human race as 'one body,' which means the same thing in simpler language.

1. One of his frequent contentions is that *the whole body suffers from the weakness of any of its parts*. There is a solidarity in human suffering and sin.

Carlyle, writing a century ago, yields a fine instance of this when describing a poor Edinburgh widow. With her three children she needed succour, but none was forthcoming. She begs her fellow-citizens for help. 'I am your sister. The same God made us.' Thus runs Carlyle's dialogue. 'No, that is impossible; thou art not a sister of ours.' In her straits she catches typhus, sickens, and dies; but seventeen of her neighbours die with her, having been infected by her. 'She proves her sisterhood; her typhus kills them.' They refused to recognize their solidarity with the woman in goodness, but it forced itself upon them in evil.

There is a solidarity in suffering and sin which continually couples the innocent with the guilty. To many this appears to be one of the most unfair factors in their experience. A drunken motorist, careering wildly through a country village, brings the life of a little child to an untimely end. Is this tolerable in a moral universe? So numerous people ponder.

Christ Himself, though perfect, suffered from this disability. As Bushnell expressed it, Christ, by His incarnation, entered directly into a state of corporate evil. 'In this taking of the flesh, He becomes a true member of the race, subject to all the corporate liabilities of His bad relationship,'

though there were no deficiencies in Himself. The most perfect of men suffered most from His contemporaries' imperfections. And the best and most innocent of His followers have endured pain not according to their deserts, but according to the viciousness of their fellows.

This is what Paul means when in his letter to the Galatians he writes of 'the curse' under which humanity labours. By this he signifies just this solidarity of ours in suffering and sin. Another of the Apostle's letters (to the Romans) calls the same thing 'the body of this death.' In that letter again, he tells his readers how all men are one in sin with 'Adam.'

This type of theology may sound old-fashioned to a great number of modern readers, but we should not be too ready to abandon altogether the convictions of a thinker of Paul's stature. As Professor Dodd in his fine commentary on the greatest of the Pauline epistles remarks: 'It is not to be lightly dismissed. What lies behind it is the ancient conception of solidarity. . . . For good or ill we start with predispositions which are the result of lives lived by other people. Paul's doctrine . . . is not so bound up with the story of the Fall as a literal happening that it ceases to have meaning when we no longer accept the story. . . . . It is enough to recognize that the wrongdoing of the individual is not an isolated phenomenon, but part of a corporate wrongness which infects human society as we know it, and affects the individual through heredity and environment.'

We see therefore that comparatively decent *individuals are often afflicted with more suffering than they deserve.* As members of the human family, they have entered into an inheritance of mistakes which they themselves have not willed. None of us as individuals is responsible for the human situation into which we have been born. Likewise the problem of sin is more than a problem that individuals as such can solve. All this appears most unjust. The sum total of the matter seems to the ordinary man to be that the best men and women do not get their deserts.

But we must now remind ourselves that this truth has its compensatory aspect, which comes to light when we examine the second clause in our text.

2. *The whole body benefits from the strength of any of its parts.* 'If one member is honoured, all the members rejoice.' As Principal Oman wrote in his last book: 'Men's solidarity in sin would not be worthy of God unless there was solidarity in deliverance too.' If, through our inevitable connexion with our neighbours, we stand to lose because of communal sin and folly, we also stand to gain because of communal virtue and wisdom.

Just as the whole body of mankind may suffer when one of its parts is badly hit, so that part may be greatly helped because the resources of the whole body are at its disposal. Our physical bodies provide an analogy. 'When any part of the body, however distant and lowly, is invaded,' Gerald Heard puts it, 'the valuable white blood cells do not hold aloof and withdraw to save themselves. They crowd to the place of infection and the whole body is saved.'

So, to balance what appeared in the first place to be an injustice, we have to confess that *individuals enjoy more favours than they deserve.* 'Nobody,' said Emerson, 'deserves a sunset,' which succinctly suggests humanity's debt to the Creator and its dependence upon His gifts, material and spiritual.

Dr. George Macleod has compared this solidarity to the fellowship of a climbers' rope, which affords both danger *and* strength to the company. Just as an incapable novice can imperil all who hold on to the rope through no fault of their own, so a fine leader can help them all through no virtue of their own. When we begrudge (and how regularly we do so) the undeserved knocks that our association with others brings us, let us try to be thankful (as we so rarely are) for the undeserved aid that it brings us too. We dislike the man, as Henry Sloane Coffin has pointed out, who shifts the blame for his failures to other shoulders or saddles them upon circumstances, and who ascribes his achievements to his own prowess.

In Paul's letters, the Christian believer is continually being portrayed as one who receives far more than he deserves. He is saved not as a reward for his own worth and work, but simply since he has chosen to side with that body whose solidarity can alone offer him salvation—the body of Christ.

3. 'Ye are the body of Christ, and severally members thereof.' *We must not be too individualistic in our view of religion.* We have discovered how fatal an overdose of individualism can be in other fields. We must beware of similar foolishness in the religious sphere. 'We are members one of another.' It is an old fallacy to ignore this tremendous fact. Canon Grensted says that Abelard's standpoint, for example, was 'that of an individualist who doesn't appreciate adequately either the solidarity of mankind in sin, or *the solidarity of the redeemed in Christ.*'

One essential stage in humility is the realization that on our own we are not so terribly important. Our significance is mainly determined by the camp with which we identify ourselves. Is it to be the body of mankind in sin or the fellowship of Christ in redemption?

The difficulty for the modern man is usually: how can he share the benefits of Christ's work without willing them individually? Professor Dodd can help us once more, this time in his enlightening book on *The Meaning of Paul*: 'Christ's great fight and victory are part of the spiritual history of the Race, into which we are all born. We react one way or another to those decisive facts. Acceptance or rejection is not a theoretical attitude to a dim past, but a daily reaction to forces "in the air" of the world in which we move. . . . To be a Christian is to fling oneself without reserve into the stream of forces issuing from Christ's supreme moral achievement.' We side with the body of Christ, not because we think we are worthy of it, but because we desire that His principles should motivate our lives, and 'we will leave the shaping of those lives to Him. This is what Paul calls "faith".'

One of the great truths of the New Testament is that Christians can thus be 'in Christ,' not as already perfected saints, but as members partaking of the solidarity of His fellowship. As individuals we will climb no great peaks, but in 'the fellowship of the rope,' in the company of our companions, and above all that of our Leader and Saviour, we can face the Himalayas of the soul in confidence.

FIFTH SUNDAY AFTER TRINITY.

Traduced and Tested, Yet Triumphant.

BY THE REVEREND R. WRAGGE MORLEY, M.A., HEREFORD.

'Hast not thou made an hedge about him . . . ? But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.'—Job $1^{10.11}$.

These words come from the striking introduction to a great dramatic poem dealing with the perennial problem of life. 'A noble book, all men's book,' said Carlyle; and Froude joins in, 'A book . . . unequalled of its kind, which will one day . . . when it is allowed to stand on its own merits, be seen towering alone, far above all the poetry of the world.' And yet all that most of us know of it is James' reference to 'the patience of Job.' If we would but read it through at a sitting, giving it the honour we give to the ephemeral plays of our day, which deal with such trivial themes, the grandeur of it would seep into us, and we would realize that Job was at times profoundly and rightly impatient. And the patience that he has is not that weak, easy acquiescence that we make of patience to-day, but the strong pertinacity of courageous faith. To read this book is to be sure of the reality of the Bible, and of the largeness of God. For this is no story of a thing happening once long ago; it belongs to humanity itself. The problem is this. Is it possible to discover and hold a faith in God and in His purpose in life in this tangled and perplexing world? Can a man hold on when all the old landmarks are lost and traditional explanations have collapsed? So the writer picks up this old story of Job—god-fearing, home-loving, honest and good, prosperous and happy; a man of property, whose goodness seemed rewarded, until one day blow after blow fell on him. His goods, his loved ones, his own health were all taken from him. It is piled on in the manner of an oriental dramatist. And in order to get to this point the writer is very daring. He sets his scene in heaven. There the Satan, the Accuser, the Vagabond Reporter of the heavenly host, the Celestial Cynic, makes his accusation to God Himself. 'You have followers, it is true, but why? These men are not worth your trouble. There is no such thing as a disinterested man. Every man has his price! It is only because of the hedge you put round them that they serve you.' And God takes up the challenge. 'Hast thou considered my servant Job?' But Satan will have none of it.

> Saint though he be,
> From shrewd good sense
> He'll slave for hire . . .
> And not for love.

Or as the Book puts it, 'Does Job serve thee for nought?' And because God believes in Job there is nothing for it but to put him to the test. So the drama is set.

Let us start with this cynical question. It is the sort of question that blasts a reputation. This kind of word which men utter so easily and thoughtlessly robs many a young man of his idealism just when he needs it most. Is it true? Is this why men are religious?

1. *The Impugned Motive.* It is quite true that there have been appeals made on these lines. It is the teaching of threats and promises. And the Old Testament does make a lot of the rewards of the righteous, following the natural instinct that goodness deserves prosperity, and explaining away the failures by making them to be caused only by a time lag. The punishment is coming, the reward is sure, they will come in this life, in things we can see and handle, and they will come soon. But Jesus knew life better than that. This would only make religious time-servers; it would breed the sort of folk that Satan fancied all men were. Besides it wasn't true. A tower, such as that at Siloam, did not fall only on evil men; God's rain was not only for the fields of the good; a man could not be born blind for his own sins. If we are expecting that kind of quick justice we shall not get it. In that sense it does not pay to be religious.

But there are rewards of goodness. For example there is the happiness that harmoniousness within creates, the sense of God's presence and the enhancement of moral strength that He brings; there is the fact that, whatever happens to men of other kind, these have the seeds of immortality in them, for they already share His life which is eternal; and there is the joy of service—for no one can serve this God who does not also serve his brother man, and no man can disinterestedly serve without experiencing joy. Carlyle has told us that, when he was a child of four he was left in the house alone by some mischance, there came to the door a beggar, hungry and dripping with wet. He had only one possession, a 'Thrift Pot.' He climbed on the table and reached it down, somehow got the coins out of it, and gave them to the man. Fourpence. 'I never in all my life felt anything so like heaven as the pity I had for that man,' says Carlyle. There are rewards. But they are not of the kind of which Satan was thinking. Neither do men usually start to serve God in order to get them. You can say that men are religious for what they get. No doubt some may be outwardly religious with this end in view. The modern psychologist will not allow self-sacrifice as the centre of a mother's love, but sees in it nothing more than selfish possessiveness. So we can write men's motives if we will. But I at least will not take this low view of man. And He who most thoroughly and piercingly knew what was in man did not either. 'Doth Job serve God for nought? Strip him and see.' 'Very well,' answered God, 'you can strip him and we shall see.' For God believed in him too, just as He showed He believed in the possibility of all men

at the Incarnation and at Calvary. So we come to the second stage, to the heart of the drama.

2. *The Testing Circumstances.* It was a terrible test that Job was called upon to undergo. Catastrophe after catastrophe fell upon him. Now it is Job's problem, and he finds it is the problem of God and His goodness. Why should a good man bear the burden he often does? So it starts, and soon it becomes, 'Is God just? Does God care?', as the seeming indifference of the universe beats down upon him. You know how he meets his afflictions. 'The Lord gave, and the Lord hath taken away. The Lord's name be blessed.' It was the one word Satan did not expect. But there is one further thing he can do. 'Smite him himself. Skin for skin, yea, all that a man hath will he give for his life.' And Job knows the weakness and misery of personal affliction. 'Curse God!' says his wife. 'What? Shall we receive good at the hand of God, and not evil?' So Job triumphs over his second test, or at least is not defeated.

After that came what strangely proved to be his worst trial—the coming of his three friends. Filled with their own theories and self-righteousness, traditional utilitarian thinkers, they were convinced that tragedy must mean sin. Their platitudes fill Job with scorn and anger. He is wounded to the quick. They came ostensibly to comfort him, actually to rebuke him for the sin he must have done, and to probe his wound. Eliphaz, the dreamer, quietly shows him what must have been; sententious sentences roll from the lips of Bildad, and dogma and untested statements from Zophar. The interlude of Elihu was probably inserted later, to give another explanation, but adds little to his help. And meanwhile all heaven watches with tense, strained eagerness, and, if the story has caught us as it should, we too watch and wonder. And still this amazing man holds. True, he hurls bitter words at times, but gradually he struggles his way to a bigger faith. He solidly refuses the thought of suffering as punishment. May be it is a test, given us for our development and honour; God trusting us to bear it with nobility and so lift the level of life! After all God could not force knowledge upon us. For the essence of development and faith is a certain mystery, by which we are driven to discovery. The wonder and worship by which we grow are its children. God could not tell Job what lay behind, for the mystery was essential to the reality of the test. There must ever remain a certain overplus beyond our knowledge of God.

So you hear Job cry out in his struggle to understand, 'Though he slay me yet will I trust him.' That is faith in its most courageous greatness. He asks for a Daysman, a Vindicator. He half takes hold of immortality to help to redress the inequalities and injustices of life. He appeals, he argues, he asserts, but he never falters. Though he feels at times that God knowing his innocence should declare it, he still holds on. God is good. God must care. So at last he comes to the place where he can cry, 'I had heard of thee by the hearing of the ear; but now mine eye seeth thee.' It is the final victory. It is the faith of tested experience. It is

3. *The Triumphant Faith.* A faith proved like this is unshakeable. It is the faith we need. For this problem of Job is man's perennial problem. We crave a more obvious justice, more even and more swift. We crave it still more to-day when we have so largely lost the sense of sin. Even so our problem is easier than that of Job. He craved for a Daysman, a Vindicator, One to bridge the chasm between our experience and our faith, Someone to make it quite clear that God does care. And we have that. Christ did not remove the mystery of suffering; but He did remove all possible doubt of God and of His care and love. And that is everything. Life is still an adventure, a test, a discipline. But we have a Pioneer who has faced up to more than we can ever bear, and broken a way for us into the life that after this shall be.

The gift of God, after all, is not prosperity, but adequacy and life. For a Christian 'salvation is not putting a man into heaven, but putting heaven into a man.' So the gibes of these strange comforters and of their modern counterparts fall flat. Life is not ordered that way. God does not always pay on Saturday. Life would be less great if He did. Job, without all this, triumphed because his heart was set on God and on the integrity of his own soul. He served for love and loyalty and not for gain. He was disinterested; and 'to be disinterested is to be strong, and the world is at the feet of him whom it cannot tempt.' When Gladstone was Prime Minister and the Archbishopric fell vacant, rumour said that Benson, Bishop of Truro, was his surprising choice; for he was a keen opponent in politics. A friend remonstrated. 'The Bishop of Truro is a strong Tory. He has joined Mr. Raikes' Election Committee at Cambridge, and only last week made a violent personal attack on you.' 'Do you know,' Gladstone replied, 'you have supplied me with a strong argument in Dr. Benson's favour? For if he had been a worldly man or a self-seeker, he would not have done anything so imprudent.' In the words of St. Francis Xavier:

> My God, I love Thee; not because
> I hope for heaven thereby,
> Nor yet because who love Thee not
> Are lost eternally.
>
> Not from the hope of gaining aught,
> Not seeking a reward;
> But as Thyself hast loved me,
> O ever-loving Lord.

That is the spirit that God expects of us. Let us not disappoint Him!

SIXTH SUNDAY AFTER TRINITY.

Anonymous.

BY THE REVEREND H. H. WELLINGS, M.A.,
NEWCASTLE, STAFFS.

'A certain man.'—Lk 10^{30}.

It scarcely seems possible for anything new or striking to be said about such a well-known story

as that of the Good Samaritan. But as I read the story again, I was struck by a fact which may have escaped you. All the characters in the story are anonymous. It was a certain lawyer who stood up; a certain man who journeyed; a certain Priest and Levite who passed by; and a certain Samaritan who rendered first aid.

1. *A Certain Lawyer.* It all began with a clever person. Trouble usually does begin with people who are clever rather than kind. This one was a scribe; one versed in all the subtilities and intricacies of the law. Not, be it noted, man-made law, which so often seems, at least, to darken counsel and foster obscurity; but the Law of God governing man's relationship with God, and which man-made inventions had made as torturous and terrible as anything appearing on the Statute Book. The simplicity and striking effectiveness of an ignorant workman talking to an ignorant mob was all very well, and might cause the uninstructed to wonder; but what had this Teacher to say about God and salvation to one who was really trained in all matters touching religion? 'What shall *I* do to inherit eternal life?'

Notice how Jesus deals with the man. He does not attempt to overwhelm him with argument. The temptation to meet cleverness with cleverness, probably one of the commonest temptations assailing those who enter into religious discussions, was not one to which our Lord ever fell a victim. Instead, He takes this lawyer at one step to the thing with which he is most familiar. 'Your law,' He says, 'what is written therein?' Nothing could have been simpler than that question, and hardly required a lawyer to answer it. The first essential was to love God utterly. So important was that precept that it was written on slips of vellum, worn by the Jews on the forehead or arm, and known as a phylactery. Therefore it was well-known and readily quoted. 'And thy neighbour as thyself?' True that was not written on the phylactery, but it was in the Law, and we may assume that the two laws were commonly associated in the teaching of the Rabbis. So this man was taken back to the thing from which he earned his reputation, and possibly his living, and this certain lawyer was made to answer himself.

But you cannot deal with clever people thus. They learn only with difficulty. He sprang his surprise, his so carefully baited trap: 'But who is my neighbour?' It is so easy, he may have argued, to deal with vital religious matter in an airy fashion and in general terms likely to mislead the unthinking; therefore, kindly be a little more exact; define your terms; 'What do you mean by neighbour?' There is a certain superficial cleverness which talks thus. It argues; for it loves argument for its own sake. It defines; for it thinks that salvation is to be found in a definition. It analyses; for it thinks that in discovering the components of any matter its vital spark will be laid bare. It splits hairs; for hair-splitting is so much more spectacular than practising one good habit. And, any way, by these means it is easy to show beyond a peradventure that Christ's suggested way of life is wildly impracticable.

2. *A Certain Man.* A case of this kind obviously demands further attention. Therefore our Lord introduces the lawyer to a certain man. There appeared recently in a provincial newspaper a letter, which in the first instance had been sent to a surgeon and which appeared in the paper without a signature. He was just as unknown as the man of our story—a certain man, that is to say. He was a miner with a fractured spine and paralysed legs. In his letter he asked for a major operation to improve his usefulness, and to help him to enjoy a little more of life, for he was but thirty-four years old. There were points in the letter apart from the pathos which fired the imagination. There was courage which was willing to sacrifice a lot to gain a little; in point of fact his legs, to gain just a little of the sweets of life. There was sublime independence. 'What will it cost?' he asked, and not 'will you do it for nothing?' There was the burning desire of all true men; that of being able to do useful work, which is the only justification for our existence.

There are too many who have been broken on the wheel of life, and then been thrown aside as being just certain men. But our Lord was concerned for such men. The names of those to whom He was so often a benefactor are for the most part unknown to us. They are just certain people; a leper here; a blind man there; a sorrowing woman elsewhere. That is the significance of a certain man who went down from Jerusalem to Jericho. He is a symbol. He is the anonymous miner. He is the symbol of fatherless children and bereaved women. He is the symbol of the tortured millions of Europe and Asia, of the mutilated multitude who at this moment appear to be without hope. He is the symbol of needy, anonymous humanity; and wherever we see need (and where do we not see it?) there we see our neighbour.

We see in this certain man an abstraction, 'my neighbour,' emerging as a reality, needy humanity. We see, too, an unmistakeable demonstration of education in its widest and truest sense. To learn by rote, as the lawyer had learned the Law; to be familiar with the order of historical events, and to be able to distinguish between primary and secondary things as he proved able to in his selection of those two important precepts, is education in its academic sense. But the true and ultimate purpose of education is to enable a man to live: and to live is to be alive mentally and spiritually to the personal implications of that with which formal education has endowed us. It is to relate theory to experience; it is to turn the abstraction into a living, pulsating reality. It is to find in the dull casket of my neighbour the bright jewel of needy humanity.

3. *A Certain Priest and Levite.* That was the first step in our Lord's education of the lawyer; to show him who was his neighbour. But a further step was necessary. There are some who find it convenient to ignore symbols, and to see only what they wish to see. The Statue of Liberty may stand at the oldest entrance to the U.S.A., and its message may be written on its base for

all to see; but both the idea and the message have on occasion been betrayed by some of the citizens of that great country in the interest of personal gain. The Priest and Levite typify those who betray the symbol our Lord proved in His story.

Note, then, what their crime was. Judged by ordinary standards of conduct and behaviour they were good men, and that is rather curious. Our Lord might have taken the unknown robbers as His example of cruelty and wrong. Instead, He takes an unknown Priest and Levite. Men, that is to say, whose lives were bound up with religion. The crime of these men was not want of piety, but want of imagination. They made no attempt to translate their religion into terms of daily life.

This I think is the point our Lord wishes to drive home: that often our greatest betrayal of God lies in want of imagination. I never yet met a man who argued that slums were a necessary and desirable adjunct of our social life; or that class war was a fruitful source of happiness and contentment; or that poverty in vast sections of society was an expression of man's highest achievements. Yet, in times past at any rate, these dark blotches on our community life have been accepted with an insensitiveness to their harm and danger which could spring from nothing else but a complete want of understanding and imagination.

Our chief want of imagination, however, as shown by the Priest and Levite, is in turning our religion into something it is not. As was pointed out recently, 'we turn our religion into a code of good conduct, an ideal to be striven for, a law to be obeyed. Law and commandment, good conduct and the quest of the ideal, hard work and loyal service must all be given due place; and to deny them would be to fall into error' . . . but 'Christianity is, when fundamentally regarded, not a law but a gospel. The word "gospel" or (in its original Greek form) "evangel" means good news; and good news is precisely what Christianity sets out to be.' Was it good news for the injured man that a Priest and a Levite were near but did nothing? Was it good news to the injured man that a Samaritan was near and did something? It is only necessary to invoke the aid of the imagination for the question to receive a satisfactory answer. The chief difference between these several actors in the story (and which makes all the difference) was that the Samaritan showed imagination in his neighbour's need.

4. *A Certain Samaritan.* It is thus, then, that the warm humanity of the Good Samaritan becomes the high light of the story, and which we rightly take as being representative of God's action to man. Imagination has its roots in love; and if it is permissible to say, with reverence, that the imagination of God became the Christ, then inevitably the counterpart of that divine love manifested by the human heart results in actions such as the Good Samaritan's. There is a tradition, which we owe to Jerome, that when the Apostle John was too old to preach he used to be carried to the place of worship, simply to repeat in the hearing of the congregation, 'Little children, love one another.' And when some one asked him, 'Master, why dost thou always speak thus?' he answered, 'Because it is the Lord's command; and if only this be done, it is enough.'

To the question 'What shall I do to inherit eternal life?' the answer comes with unmistakeable clearness. To love God first; that goes without saying for those who accept the Christian point of view. But if there is any difficulty about how such love is to be interpreted in terms of daily life, it is enough that we love our neighbour as ourself. This is true wisdom, mature understanding, the right and only worthy response to that sense of duty imposed upon us by our faith. It is to this point that we are led by the unknown actors of our Lord's drama: the point where we are glad to accept His inspiring invitation: 'Go and do thou likewise.'

SEVENTH SUNDAY AFTER TRINITY.

Faith in Action.

'Lord, I believe; help thou mine unbelief.'—Mk 9^{24}.

Large and detailed biographies may fail to reveal the essential nature of men, whereas a few fragments recorded of others may be unspeakably revealing. Such a fragment is what is told of the father of the lunatic child in Mk 9^{14-29}. We know neither his name nor his history, but that cry of his: 'I believe; help thou mine unbelief,' is like an open window through which we look into his heart. Instead of rejoicing, as parents do, over a developing mind and a healthy body, he was mourning over the alarming fits and even suicidal frenzy of his son. There is no need to ask how many fruitless visits he had paid to physicians. But a father's love led him out on ever new investigations. Therefore, when the ministry of Jesus of Nazareth was reported to him, he was ready to set out on a new quest. How far he travelled with his only son we know not, but his faith was soon tested. He found the disciples but not the Master, and they were helpless. It was then that Jesus came down from the Mount of Transfiguration and said that all things were possible to those who believed, and with hope struggling with fear, and faith with doubt, the father exclaimed: 'I believe; help thou mine unbelief.'

If this reconstruction of a but partly-told story is anywhere near correct, the unnamed father is witness to the faith that persists in the human heart and wins the victory. It is not always a radiant faith. It falters and almost fails, like a candle in a draughty place. But just as it is about to be extinguished it revives and shines with clear light. When faith really dies the soul dies. The body may continue to function. Work may be performed as a daily routine. But without faith there is no initiative in thought or action. There may be violence, for the more sceptical men are, the more inclined they are to pull down. But there is nothing creative or constructive. All the great men whose names are revered from one

generation to another have been men of great faith. It may not be a beautifully systematized and impeccably orthodox faith. Indeed, it is often too personal to run in traditional channels or to be content with forms that others have made. 'We are made,' it has been said, 'by memory and belief, by memory of events, traditions, legends—but most of all by belief.' Does it matter what a man believes? Well, if we mean belief, and not mere acceptance of what you are told, it matters everything. One may drift, like lumber in a stream, without a faith of one's own; one can never fight against the current or make one's way across it.

As it was the secret of this father's persistence and final achievement and of all greatness in character and leadership in affairs, so it is the secret source of all greatness and permanence in the whole organization of life. By faith in the one righteous and gracious God the prophets made a new world for Israel; by faith in the Holy Father working in and through men and Nature Jesus heralded a new age; by faith the Catholic Church made order out of chaos. Every reformation in political as in religious life has been effected by a revival of faith.

Yet there are people who speak slightingly of faith, who contrast it with hard fact, and urge us to outgrow this infantile mentality. They seem incapable of thinking of faith without associating it with credulity and the servile acceptance of authority. And they have this excuse, that even religious teachers have confused the two, have praised unthinking submission and feared honest inquiry. They have encouraged men to let the Church do their thinking, until it has been virtuous to boast, as Louis XIV boasted, that he entrusted his mind and conscience to his spiritual advisers. But that is not faith.

Thomas was not a religious sceptic in the bad sense of the word. He was essentially a believer and an affirmer. But there were things he wanted to examine himself before he accepted them—and they included the reports of his Lord's resurrection. And we rejoice in the apostolic succession of Thomases who have both believed and inquired—who have accepted Christ as Lord and followed to the end, but scrutinized with all their minds the things that have been said by men about Him.

It must not be imagined that we can believe all things with the same intensity. There are things we affirm and would stake life itself upon, because we know them by experience or because they follow naturally from the essentials or because they commend themselves to us as probable. I believe in Jesus Christ and His way of life with an assurance that enables me to preach without apology or qualification. I am not so sure of some of the things said about Him—such as His miraculous birth or physical resurrection. I believe that Queen Anne is dead; it is a different sort of belief when I stand by the grave of my own mother. To think that one ought to care for every part of the Christian creed with the same warmth is to court disappointment and disaster.

And even where faith is both an instinct of the soul and an affirmation of the mind, it has its moods, and the difference between its heights and depths can be very great. Francis Thompson in his essay on Shelley says the same thing about love. An affection, he says, may be constant, but love, which is an emotion, 'has tidal moments, lapses and flows due to the metrical rule of the interior heart.' That is true to our own experience, I think.

How much better, we think, if we might miss the dark moods when the light of faith is lost in the sea of despair! But would it? Why should Nature have its extremes of heat and cold, day and night, and man be exempt? And certainly those who have the smoothest passages are not usually the most beneficial to their fellows. You find the very man whose intuitive soul recognized the Son of God and whose confession was declared by the Lord to be the rock-foundation of the Church—you find him going out and weeping bitterly. Aye, and even the Christ Himself—and men hesitate to draw the most natural inferences from it—cries out in agony that awes us: 'My God, my God, why hast thou forsaken me?'

O ploughman of the sinner's soul,

cries Saul Kane in *The Everlasting Mercy*, as he sees a workman come by with plough and horses,

O Jesus, drive the coulter deep
To plough my living man from sleep.

And it seems that God does drive the coulter deep into those who are to be the leaders and saviours of His people. But they are the ones who, when the mood turns to assurance and praise, not only rise to the highest levels, but strike a note, free from the harshness of crude dogma, full of charity and humanity.

I was struck years ago by a phrase of Bishop Moule's and have never forgotten it: '*the buoyancy of the believing spirit.*' I remember it because as I read it I had a mental picture of a buoy riding at its appointed place, securely fastened to the ocean bed. I saw it when the sky was blue and the sea like a mirror, with the gentle waves caressing it. I saw it again when the tempest broke in all its fury and the raging waters boiled around it and almost obliterated it. Yet ever and anon it showed itself above the mounting waves, and when the storm had done its worst and the wind had fallen to a whisper the buoy was still there at the appointed place, 'still buoyant, still above the surface, still doing whatever duty caused it to be fixed.' The buoyancy of the believing spirit! 'All things are possible to him that believeth . . . Lord, I believe, help thou mine unbelief.'[1]

[1] F. H. Ballard, *The Desire of All Nations*, 40.

Religious Instruction in the Army.

By the Reverend Spencer Wade, M.A., Rector, and Officiating Chaplain to the Forces.

From every parish and congregation in Britain large numbers of young men and women, many of them members of the Churches at home, have been recruited into the Forces. The change over from civil to military life has been revolutionary in its effects, and has profoundly influenced these young people in body, mind, and spirit. Parents, clergy, and ministers must often wonder what is happening to the religion of their absent charges. What opportunities, if any, are they being given to keep their faith bright, and their practice of religion possible and regular? A recent experiment in systematic religious instruction to the Troops has been so encouraging that those responsible for it feel it ought to be known to the Church at home.

Some time ago, certain Generals in conference came to the conclusion that the British soldier ought to be as well informed as his Nazi opposite about the things for which he is fighting. These military leaders, it will be noticed, are agreed that the struggle in which we are engaged is a battle for Christian values. Chaplains were consulted and, showing themselves to be enthusiastically in agreement, were instructed to set about the task of drawing up and delivering lectures of one hour's duration each week to audiences composed of officers and men. These talks were to be didactic rather than hortatory, and, so far as possible, undenominational, or perhaps inter-denominational.

The preparation of lectures, meant to convey the fundamentals of the Christian Faith to groups of men of various standards of education by chaplains who were away from their books, proved to be no easy matter, and especially since, in the army, place and time and quiet are by no means easy to come by. Nevertheless, here was a unique opportunity not to be neglected, whatever the obstacles. A number of officiating Chaplains in a better position in regard to the necessary amenities were selected to help, and the scheme got under way. A syllabus was drawn up by the Senior Chaplain to a famous Scottish Division (Dr. W. D. Maxwell, a highly reputed Presbyterian Minister, to whom the working out of the scheme owes much), and copies distributed among the lecturers. This syllabus was meant to serve merely as a suggestive guide, and much was left to the individual lecturer. The purpose of the lectures was stated to be threefold: (*a*) to explain to the soldier our Christian Faith; (*b*) to convince him that it is indispensable to a true and full manhood; (*c*) to show him with compelling urgency its essential relevance to modern life and society. Here are some of the titles of the talks: 'What is Man?', 'What do we know about God?', 'What is the Bible?', 'What did Jesus Teach?', 'Why did Jesus Die?', 'How is our Lord's work Continued?', 'What does it Mean to be a Christian?'

These titles by no means convey the richness of the course provided. Up to the present such subjects have been discussed as the Incarnation, Evil and Sin, the Great Reconciliation, and so forth. Indeed, no stone is being left unturned to convey to the men the *whole* Christian Faith.

Attendance at the talks by officers and men alike is compulsory, Jews and Roman Catholics being exempted. In view of this fact padres set about their delicate task with some trepidation and misgiving. A compulsory audience is not calculated to be a responsive one, save perhaps adversely. They need have had no fear, however, for the very opposite has proved to be the case. There has been little or no resentment. The colonel and his staff being usually present, the men are considerably helped to give the experiment a fair trial. In consequence, the atmosphere in these classes is invariably congenial. Indeed, it is true to say that an avid hunger for knowledge of the Christian Faith is exhibited by all who attend them. The men are reverent and closely attentive, noticeably anxious to learn. From the first class men have looked forward to the talks. They discuss them in their billets, with a waxing knowledge, and, in consequence, with greater satisfaction than when they talked about religion from their own scant knowledge. New Testaments, long neglected at the bottom of kit-bags, are being turned out and read, and interest in religion is becoming more personal.

Question time at the lectures is not only interesting—it is revealing. After the talk everyone is allowed to smoke. While cigarettes are being lit there is a short period of relaxation. Then one by one the men begin to put their questions and present their difficulties. It is just amazing how men, in the presence of their intimates, will rise and ask questions which reveal their inner thoughts and often their inner needs. There is no sign of hesitation; these men want to know and are not going to let an opportunity slip. There are no catch questions. They do not want to know where Lot got his wife, whether man is descended from

the ape, is the story of the Virgin Birth true, why God doesn't stop the war. They do want to know what it is that Christ has to offer them toward the solution, or the mastery, of life's problems.

Another matter has become abundantly clear. There is a marked ignorance of the Christian Faith and of the purpose and mission of the Church. Perhaps it is not so much ignorance as misinformation. Not a few of these men have been critics of Christianity and are discovering that what they have been condemning is not Christianity at all, but some misrepresentation of it. They feel that they have been given a wrong impression by such people as Shaw, Russell, and Joad.

At this point it might be well to give a few examples of the kind of questions asked :

' How is it that, though I was brought up in a Christian home, said my prayers and went to Church, since joining the army I have lost all interest, and now, what used to mean so much to me means so little ?

' How does Einstein's theory of time square with the Christian idea of eternal life ? '

' Did Christ really teach that we are all born into the world in sin ? '

' Isn't Christ hard on the rich ? '

' Is it possible for a modern to live in accordance with the Sermon on the Mount ? '

' Why does not God make it easier for us to go straight ? '

' How do you reconcile Christ's saying, " Judge not and ye shall not be judged," with the work of the Law Courts ? '

Finally, to show how closely the men are attending to the lecturer, ' Pardon me, sir, but aren't you arguing in a circle ? '

Another striking thing about the men who are attending these talks is their exhibition of something like amazement that so much thinking has gone to the modern presentation of the Christian Faith. They appear to have had no idea that the intellectual basis of our faith is so sound, or, at all events, so well thought out. Having made the discovery that Ministers of religion are thinking beings and abreast of modern thought in the realm of science (in particular in the Science of Psychology), they are evincing a new respect for them. Their previous notion seems to have been that representatives of Christ were no more than a credulous body of peculiarly constructed creatures who earned a livelihood ' by dishing up to people of their own ilk ' fables which they themselves could hardly believe. Now they are coming to see, and freely to admit, that they themselves are the people who have been failing to think. They are genuinely surprised to find that books which have recently come into their hands (like Jeans' *This Mysterious Universe*) were read long ago by the lecturer. ' Have you *really* read Jung and Freud ? ' asks a soldier, and is somewhat taken aback when he realizes that both have been digested, the good retained and the unfounded rejected.

Are these talks having any real effect upon the men, or are they just giving them something more to talk about ? The answer is that they are having noticeable effects. More and more men are attending Church voluntarily. Compulsory parades are more reverent. Men who previously refused to say, ' Amen ' after prayers or to join in the hymns, are doing both now. More men are coming forward for Confirmation, and some are being enrolled as members of Churches which do not require Confirmation. Men are making open confessions to padres and resolving to make Christianity count in their lives—and these often the most unlikely men. A little thing, but one which shows which way the wind is blowing—one billet has adopted what it calls its ' swearing box.' Every man who uses bad language in that billet must put a penny in the box, the money to be given to some charitable purpose.

At one of the recent meetings the sergeant-major rose to assure the lecturer that any man who sincerely practises his faith, reads his Bible, says his prayers, is shown the greatest respect by all his comrades, and is looked upon as a man to be trusted both as a good citizen and a good soldier. He gave a concrete example.

In some cases special courses are being delivered to officers. They are being well attended and keen interest is shown. It is noticeable that after nearly all talks, while the men are filing out, officers will gather round the lecturer either to express their appreciation or to have some matter cleared up.

Finally, it must be said that all these regular talks are proving to be most exacting to the lecturers. They are not spared by the men, as they do not spare themselves. The keenness of the lecturer, who realizes what a golden opportunity has been presented to him, is only excelled by that of his audience. The present writer regards his share in the job as the best bit of Christian work he has been called upon to do since he was ordained, and the most satisfying. He agrees with his fellow-lecturers that something vital is happening in the army, something fraught with great promise for the future, when our citizen soldiers return to what they call, with affection and yearning in their voices, ' civvy street.'

Entre Nous.

The Pilgrimage of Dr. Joad.

A fourth edition has been published of *Is Christianity True? A Correspondence between Arnold Lunn and C. E. M. Joad, with a new Introduction by C. E. M. Joad* (Eyre and Spottiswoode; 10s. 6d. net). The important words in this description are the last, 'a new introduction by C. E. M. Joad,' for in this the distinguished philosopher gives an account of his religious development since the letters were written. The letters themselves are an interesting phenomenon. They are able, entertaining, often illuminating in various ways; but they suffer from obvious defects. Dr. Joad is often tilting at windmills and Mr. Lunn is often defending the indefensible. Dr. Joad is not quite sure what Christianity is and Mr. Lunn is disposed to identify Christianity with Romanism. However, those who have not seen the correspondence before will enjoy reading it.

But, as I have said, the marrow of this book is, so to speak, in the Introduction. Dr. Joad quotes Bertrand Russell who says that nothing so surely promotes belief in the existence and goodness of God as a first-class calamity. This, says Dr. Joad, is certainly true in my case. His views have been changing insensibly, and the change has been caused by the deepening tragedy of the contemporary world.

For one thing, he has come to believe in the incorrigible reality of evil. For a long time he, in common with many other people, looked on evil as the result of economic circumstances, poverty, malnutrition, truncated education. How could a man with this handicap live a good life? The corollary was that you had only to alter the circumstances to eliminate evil. In a world of well-to-do communists evil would disappear. This corollary is so manifestly untrue that fresh thought on the original proposition disillusioned Dr. Joad, and finally he came to the conclusion that the heart of man is, and has always been, desperately wicked. He would not go so far as Barth. The impulses that move us are in part good he feels. But on the main issue he is now all on the side of original sin.

Secondly, he has come to see that all that he knows and values as Western civilization is bound up with the Christian code of morals. For instance, Christianity has taught the infinite value of the individual as an end in himself, 'with a right to happiness in this world and a chance of immortality in the next.' And as Democracy treats men as if this were true, Democracy is the logical implication of the metaphysical tenets of Christian thought. But further, Christianity preaches the value of kindliness, humanity, tolerance, justice and charity, and, though our practice of these virtues is imperfect, the first step to improvement is for our professions to condemn our practice.

But these two convictions have deeply affected his fundamental creed. For instance, it seems to Dr. Joad 'intolerable' to believe in the reality of evil and not to believe in God. To know our own evil and weakness and yet not to have some assurance of rescue from the ugliness of one's own sin is surely intolerable. 'For we are taught that if, conscious of our sinfulness, we pray to God with faith for help, preparing ourselves by our prayers to be recipients of God's grace, then a full and special grace of God will indeed be vouchsafed to us.'

Further, Dr. Joad has been led to face the question: 'Can the Christian code endure without the supernatural foundation, any more than a flower can endure that is cut from its roots?' That it can do so *for a time* is clear. But Plato points out that it can only be for a time, and Dr. Joad longs to agree with him, even to the extent of seeming to accept the Christian metaphysic! He has not yet come all the way, apparently. Let us hope that he will, for his powerful intellect and desperate sincerity will be an immense reinforcement to the Christian forces in their campaign for a new and Christian world.

The closing passages of this fascinating apologia contain a suggestive point. Dr. Joad is convinced that in these new convictions of his he does not stand alone. His mind is, he thinks, a fair sample of that of his contemporaries. The questions they are asking to-day are different from those they asked earlier. Formerly, the questions were all about social problems. To-day they are about God and the relation of God to human experience, especially human experience of evil. Not only so, but to-day there is a recognition of the fact that matter is not everything and that science is not the only avenue to the exploration of the real, and that other avenues may legitimately be explored, among them that of religion.

Such is the pilgrimage of Dr. Joad. We have all admired the suppleness of his intellect and the directness of his insight in these very unequal exhibitions of the mighty at the Brains Trust. In the Introduction to this volume we have something deeper and more permanently valuable, the story of one who fearlessly pursues the truth wherever it leads him. It is a thrilling story.

F. J. Rae.

Edinburgh.

An Eye for an Eye.

'We were sitting in the house of some British friends in Transjordania, when an Arab man and girl came in, in a state of great excitement. Their little brother, a child of six, had, in a quarrel over a game of football, thrown a stone at another boy, which by mischance had hit him behind the ear and killed him outright. The child had been taken before a Court, which had discharged him owing to his tender years. But Arab sentiment was not thereby satisfied,' not even when the family 'had sold up everything they possessed.'

Incidents like these gave 'point to a conversation I had with a learned Jewish Rabbi, Dr. Levine. He explained that the Mosaic law, "an eye for an eye and a tooth for a tooth," which is commonly quoted by Christians as a law of savage vengeance, was in reality something quite different. It was a law to *limit* penalties. A powerful family or community must not use its strength and influence to demand unconscionable reparation. There was to be an eye penalty for the loss of an eye, and a tooth penalty for the loss of a tooth, and these amounts must not be exceeded. Its nearest modern British equivalent is probably the law of workmen's compensation.' [1]

The Thankful Heart.

More than fifty years ago, and just after her illness had been diagnosed as leprosy, Miss Mary Reed, the Zenana missionary in India, wrote to a friend, 'I am sure His love, His wisdom and His power are at work. Words are empty to tell of a love like His. He has enabled me to say, not with a *sigh* but with a *song*, "Thy will be done."' Miss Reed went from India to New York, and there her terrible fears were confirmed. Was not the leprosy the call of God to her to return to India to devote her life to work for the mission to lepers? So she went back and for over fifty years worked in the United Provinces as head of the Leper Home at Chandag, a beautiful spot in the Himalayan foothills. Her long years of service ended in April of this year.

Gluttony.

In October, 1941, Miss Dorothy L. Sayers gave an address to the Public Morality Council and this has now been published (Methuen; 1s. net). Her subject was *The Other Six Deadly Sins*, and her object to urge that the people be persuaded that the Church is anxiously concerned to correct not one kind of sin alone but seven sins. 'By a hideous irony, our shrinking reprobation of that sin' [Luxuria or Lust], she says, 'has made us too delicate so much as to name it, so that we have come to use for it the words which were made to cover the whole range of human corruption. . . . I am reminded of a young man who once said to me with perfect simplicity: "I did not know there were seven deadly sins: please tell me the names of the other six."'

Miss Sayers has something which is far from commonplace to say about the six deadly sins—Wrath, Gluttony, Covetousness, Envy, Sloth, and Pride. Let us pick out some paragraphs on Gluttony.

'We have all become aware lately of something very disquieting about what we call our economic system. Whereas formerly it was considered a virtue to be thrifty and content with one's lot, it is now considered to be the mark of a progressive nation that it is filled with hustling, go-getting citizens, intent on raising their standard of living. And this is not interpreted to mean merely that a decent sufficiency of food, clothes and shelter is attainable by all citizens. It means much more and much less than this. It means that every citizen is encouraged to consider more, and more complicated, luxuries necessary to his well-being. The gluttonous consumption of manufactured goods had become, before the war, the prime civic virtue. And why? Because the machines can produce cheaply only if they produce in vast quantities. . . . The point I want to make *now* is this: that whether or not it is desirable to keep up this fearful whirligig of industrial finance based on gluttonous consumption, it could not be kept up for a single moment without the co-operative gluttony of the consumer. . . . You will notice that, under a War economy, the contrast is being flattened out; we are being forced to reduce and regulate our personal consumption of commodities, and to revise our whole notion of what constitutes good citizenship in the financial sense. . . . We are having to learn, painfully, to save food and material and to salvage waste products; and in learning to do these things we have found a curious and stimulating sense of adventure. For it is the great curse of Gluttony that it ends by destroying all sense of the precious, the unique, the irreplaceable. But what will happen to us when the war-machine ceases to consume our surplus products for us? Shall we hold fast to our rediscovered sense of real values and our adventurous attitude to life? If so, we shall revolutionize world economy without any political revolution. Or shall we again allow our Gluttony to become the instrument of an economic system that is satisfactory to nobody?'

The Ministry.

'"I hardly remember a time," Bernard Manning said, "when with any thought about my career I did not have a desire for the work of the ministry. The circumstances awakening this desire were the character and work of my father in his ministry, as his character and work are still the main things that make me feel a certain dissatisfaction with any way of life other than his. . . . I am anxious to prepare myself for the work of the ministry in order that I may be ready if an opportunity should occur. Much of the work that I have already done in the University is a preparation, and I want to complete the preparation. I shall then have done all that is in my power to obey the call to the Ministry that I have always felt and still feel. If an opportunity were to occur and I were unprepared I should reproach myself for neglecting the call. My health being what it is, I know that I am in a peculiar sense in God's hands. I do not want to force myself by a way that He may close; but I want to be ready for any door He may open."' [2]

[1] F. W. Pethick-Lawrence, *Fate Has Been Kind*, 182.

[2] F. Brittain, *Bernard Lord Manning*, 48.

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